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THE AWAKENING OF A RACE

BY THE SAME AUTHOR.

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**THE EVOLUTION OF THE WORLD
AND OF MAN.**

**THE ANGLO-SAXON: A STUDY IN
EVOLUTION.**

LONDON: T. FISHER UNWIN.

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285

THE AWAKENING OF A RACE

AN ADVANCE IN CIVILISATION

BY
GEORGE E. BOXALL

AUTHOR OF
"THE EVOLUTION OF THE WORLD AND OF MAN"
"THE ANGLO-SAXON: A STUDY IN EVOLUTION"
ETC. ETC.



LONDON
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IN MEMORIAM

B. W. B.

TEACH me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight.—PSALM cxix. 33-35.

PREFACE



A RELIGION, like any other human institution, grows old and effete in time, and gradually dies out with the race which formulated it. But this does not mean that religion itself dies. A new religion grows up gradually out of the dying religion, and is as much more advanced in proportion as the new development of science is superior to the older science on which the moribund religion is based. The sign of decay in a religion is its division into sects more or less antagonistic to each other. Each sect asserts its truth and denounces every other sect, so that there can be no general consensus of public opinion during the interval between the break-up of an old religion and the evolution of a new one. It was because my studies led me to believe that the religion of a race is based on the knowledge of the racial character that I published my study of *The Anglo-Saxon*, but the subject was so large that I had barely scope in a single volume to do more than glance at the various phases of activity of the Anglo-Saxon mind. I have therefore dealt here at greater length with what appear to me to be some of the more important of the questions I

had raised in the earlier book. History begins with the theory by which the race accounts for its presence on earth, and this also is very largely the basis on which it builds its conceptions of the Deity. The older races have each formulated or adopted a legend to account for the creation of man. The theory advanced by our race is that of slow and gradual evolution, under the influence of certain laws. It was to illustrate the continuity and homogeneousness of these laws that I wrote *The Evolution of the World and of Man*, and although some of the details may have to be revised, the main theory will not be affected by such a revision to any appreciable extent. In the present volume I have studied the various tendencies of modern thought with a view to ascertaining whither we are drifting. When we attain to this knowledge we shall understand better what we are all seeking more or less earnestly to find, namely, the basis for a religion by which we may regulate our conduct in accordance with the laws imposed on us by the Author of our being.

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THE AWAKENING OF A RACE



CHAPTER I

THE EVOLUTION OF RELIGION

Racial Differences — No Original Sin — The Perfect Man — The Unity of Religion — The Theological Attitude — Our Growing Science — An Unscientific Attitude — Influence of Early Training — The Natural Leaders — An Unfounded Charge — Systematic Misrepresentation — Ancient Civilisations — The Tree must be Judged by its Fruit — The Passing of Ancient Ideals — The Active Stage of a Race — The Bible as History.

RACIAL DIFFERENCES.

THE evolution of man from the animal was a mental rather than a physical process, and no great change has taken place in his physical attributes since the first man was evolved. The variation from the animal form was in the extremities—the head, the hands, and the feet—rather than in the body,¹ although each race differs more or less from every other race in size,

¹ *Evolution of the World and of Man*, pp. 110, 121.

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shape, and colouring.¹ We are concerned therefore in tracing out the mental rather than the physical differences in our attempt to divide man into races for the purpose of comparing one section of the human family with another. This may not be very difficult in the case of the people of Australia, New Guinea, and other countries where the natives have been isolated for many generations ; but in Europe, Asia, and Africa, where the admixture of races has been continuous for many thousands of years, the task is one of great difficulty, and requires a delicacy of treatment and observation which can scarcely be paralleled in any other branch of science. The two great races of Europe, for instance,—the Melanochroi and the Xanthochroi,—have been so closely, so intimately associated for some two thousand years past as to be regarded as the one race, and yet a little consideration will convince any impartial thinker that they differ very considerably both physically and mentally ; and if we are not permitted to note these differences, how can it be possible for us to unravel the tangle into which the races of man are woven ?

NO ORIGINAL SIN.

The Christian dogma that man was created perfect, and was tempted and fell, is not supported by the theory of evolution. Neither can we any longer believe that all mankind have descended from Adam and Eve. When man first appeared he was very

¹ *The Anglo-Saxon*, p. 52.

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little superior to the animal from which he was evolved, and was certainly not perfect. In fact, the perfect man has not yet been evolved, but each succeeding race has, as a general rule, been more or less superior to the older race or races from which it has been developed ; and from what we know of the action of the natural laws, we have every reason to believe that the design of the power which evolved us is to produce man to as high a degree of perfection as is possible in an organic creature. This has been the course of evolution in the plant and the animal, and as man is amenable to the same laws, the natural inference to be drawn from our study is that this course will be followed in the case of man, as it has in the cases of other organic creatures. But the plant and the animal know nothing about the laws of nature. They simply obey them automatically, as I may say, as inorganic matter acts in accordance with the natural laws governing it.¹ The plant and the animal have therefore no responsibility ; they cannot sin, any more than inorganic matter can, against what we may call the laws of God ; and the earlier races of man were also as incapable of opposition to these laws as the animal from which he was evolved.² The stories of original sin may therefore be dismissed as absurd and childish, due to man's perception that the world was not quite as good as he conceived it might possibly be.

¹ *Evolution of the World and of Man*, p. 14.

² *Ibid.* p. 176.

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THE PERFECT MAN.

We are as yet too ignorant as to the ultimate purpose of the power which evolved man from the animal to be able to say with precision what he may be when he becomes as perfect in his sphere as the plant or the animal is in its sphere. The most we can do is to endeavour to form an estimate of what the perfect man may be like physically and mentally. Such an estimate has been made in the past by each race of man as it arrived at maturity, and this conception of the perfect man has in all past ages served the purpose of a God. Thus man in the past has always worshipped himself as he conceived he might be if he were perfect ; and it is due to the development of our new science that we can no longer be satisfied with such a conception. The perfect man has not yet appeared on earth, and we can only base our conception of what he will be when he does come from our knowledge of him in his present condition and in past ages, so that we may be able to form an estimate of the progress he has made so far. Thus it would appear that history is of vast importance, and it is only by compiling a history based on true scientific inquiry that we can understand ourselves and form an approximate estimate of the perfect man. But the perfect man will not be God. He will only be the highest manifestation of the power of God when he does arrive. Possibly we may never know what God is, but, in tracing out the evolution of man, we may attain to a knowledge of the nature and

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method of the laws which the power we call God has imposed on us in common with other organisms.

THE UNITY OF RELIGION.

This is the end and aim of all religions—to understand the laws of God and to obey them—and it is this which distinguishes man from the beast or the plant. If man has not yet evolved a knowledge of some power outside himself, something which he cannot represent by a deified man, it is because his science has been of too childish a character to enable him to arrive at such a conception. Now that our science enables us to understand how very puerile and childish those old conceptions have been, we find ourselves face to face with an entirely new inquiry of the magnitude of which we can only form a conjecture until the available evidence has been collected and collated. What we know is that from the time when man had so far advanced intellectually beyond the animal from which he was evolved as to begin to speculate as to his origin he has always had a religion, and this religion has changed as his knowledge increased. Religion, therefore, must be treated as a whole, and it is absurd and childish to say that this or that religion is false or childish. It was neither false nor childish to the race which evolved it; for the religion of a race was based on the science of that race, and was as true to the race which evolved it as our religion will be to us when it begins to develop on the basis of our science. But the religion of an older race, based on

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a science which has been superseded by a new advance in science, has always appeared to be childish to a more advanced race, and the stories told of the gods or other sacred beings have been relegated to the realm of myth. It is in the myths and folk-lore of the older races that we must seek if we desire to know anything of their religions.

THE THEOLOGICAL ATTITUDE.

Hitherto the study of religion has been more or less partisan in its character. Even our historians and scientific observers have not yet freed themselves from the superstitious belief that there is only one true religion and all others are the work of the devil. This attitude can be readily understood where the priest of one religion is commenting on any other rival religion, and it is because this attitude is so general that our knowledge of alien or extinct religions is so limited. The priest naturally regards any religion but that in which he is trained as false, and thus he is unable even to understand the scientific attitude with regard to religion as a whole. As a rule, therefore, his utterances have no scientific value. As a matter of fact, no religion that has yet been formulated is true, because man himself is not perfect and has not yet acquired perfect knowledge on which to base his religion. But every religion has been and is true to the race which has formulated it, and therefore all religions contain a germ of truth. I have said that each of the great races which has

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grown to maturity has formulated a religion of its own based on the science of the race,¹ and when a new race arises and builds up a new science, so much of the old religion as is in accordance with the new science is retained. Thus the continuity of religion may be accounted for. The theologian takes no note of this, and cannot therefore be regarded as a competent authority. His profession places him in a false position. He is a partisan. It is not necessary to question his sincerity, for that is merely to fall into the error with which we charge him when commenting on his attitude towards an alien or rival religion.

OUR GROWING SCIENCE.

In the present chaotic state of religion in the so-called civilised nations it is very difficult to account for many of the beliefs professed by educated persons, and the ministers of any one of the current religions are at least no less sincere than their opponents. Many of them are very outspoken, and some have even suffered social and pecuniary loss by their attitude towards the Church they belong to. Self-interest is a powerful factor in convincing a man, and when we find anyone throwing up his emoluments for conscience' sake we must at least give him credit for sincerity. No one could read the works of Charles Kingsley or Dean Milman, for instance, and then honestly say to himself, "This man was a fraud or a liar." In both these writers, as in many others to

¹ *The Anglo-Saxon*, p. 25.

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whom I might refer in similar terms, there is such an evident desire to fathom the truth, and to state it in the most uncompromising form, as to convince us at once that they were wholly and entirely sincere; and as it was with these men, so it has been in the past with other founders of sects and religions. But a great deal has happened since Kingsley and Milman wrote. Discoveries have been made which invalidate much that they held to be true; and if this is so with these two writers, how much more is it the truth with regard to, say, John Wesley, Fox, Baxter, Brown, Luther, Calvin, or other founders of sects who wrote or preached centuries ago and were not merely of yesterday. We may go back to Mohammed, to Zarathustra, to the founders of Christianity, or Buddhism, or any other ancient religion, and feel assured that these were just as sincere, just as fully convinced of the truth of their religion, as the men we have known are or were.

AN UNSCIENTIFIC ATTITUDE.

Man, in fact, is not the miserable hypocrite, the conscious cheat, the wilful sinner, prone always to wickedness, with no inclinations for truth or righteousness, he has been represented to be by priests and dogmatists. On the contrary, led onwards by his great thinkers, he has always sought the truth and must continue to seek it. For the laws imposed on him by the Creator appear to be ever forcing him onward. It is not only the professed theologian who

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errs through ignorance of this truth. We are told by one who poses as a high scientific authority : " When the welfare of the tribe is supposed to depend on the performance of these magical rites, the magician becomes a person of much influence and repute, and may readily acquire the rank and authority of a king. The profession accordingly draws into its ranks some of the ablest and most ambitious men of the tribe, because it holds out to them a prospect of honour, wealth, and power such as hardly any other career can offer. The acuter minds perceive how easy it is to dupe their weaker brother, and to play on his superstitions for their own advantage. Not that the sorcerer is always a knave and impostor ; he is often sincerely convinced that he really possesses those wonderful powers which the credulity of his fellows ascribe to him. But the more sagacious he is, the more likely he is to see through the fallacies which impose on duller wits. Thus the ablest members of the profession must tend to be more or less conscious deceivers, and it is just these men who, in virtue of their superior ability, will generally come to the top and win for themselves positions of the highest dignity and the most commanding authority." ¹

INFLUENCE OF EARLY TRAINING.

It is very difficult for an ordinary man to break away from his early training and take an impartial

¹ *Lectures on the Early History of the Kingship*, by Professor J. G. Frazer, Lect. iii. p. 82.

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that hypocrisy, deceit, lying set in, with a corresponding lowering of morality, honesty, and conscientiousness. In all these cases, so far as the evidence is available, the hereditary aristocrat, the priests, and other survivals are the weak and ignorant and not the best. The men of superior ability are those who are building up the new science and the new religion, the leaders of the new race which is superseding the old one.

AN UNFOUNDED CHARGE.

This is the position in Europe to-day as far as I can read the evidence, but I should certainly not, as Dr. Frazer does when dealing with older races, charge the majority with being "more or less conscious deceivers." The whole tone of the book rests on this note of depreciation, and valuable as it undoubtedly is as a whole, its value is seriously affected by the impression it is likely to convey to the unthinking that the great men of the past, the leaders of thought and action, were generally insincere. Dr. Frazer has announced his intention of utilising his further researches as to the evolution of kings to revise his great work, *The Golden Bough*. I read this work with much pleasure and profit and noticed it.¹ I do not think, so far as my recollection goes, that the objection I have raised to his later work applies to this, but in revising it I hope he will avoid the jarring note which spoils his *Lectures on the Early History*

¹ *Evolution of the World and of Man*, p. 126.

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of the *Kingship* and renders them unfit to be read by the young or the ignorant. Man has been denounced and vilified by priests in the most uncompromising terms because he does not accept their dogmas, and yet he is not such a bad fellow when you know him. The poet has told us that the world is beautiful and "only man is vile," but he failed to show how man might be relieved of his vileness and made better. But these priests and poets represented a moribund religion based on a moribund science. The lessons we derive from the new science do not confirm this dismal view, and the writer who goes out of his way to charge man wholesale with fraud and deception belongs rather to the old science than the new despite his pretensions, and is therefore not to be taken seriously.

SYSTEMATIC MISREPRESENTATION.

But Dr. Frazer is not the only writer who sins in this manner. With the exception of Professor E. B. Tylor's *Primitive Culture* and H. T. Buckle's *History of Civilisation in England*, there are very few works dealing with man in the past which are wholly free from this fault of crediting more or less ancient people with the knowledge due to the recent expansion of science. It is no doubt very difficult for a writer to realise that even the last generation of men was profoundly ignorant of much that is common knowledge to those of the present time who take the trouble to learn. But a study of the theory of evolution will tend to remove this difficulty and enable a

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man to, as I may say, lift himself out of himself so that he may take a calm and unprejudiced view of the men of former ages, including that which has just passed away. At the present time we find articles in newspapers, magazines, books, etc., written and based on the notion that the people of Greece or Rome of two thousand years ago knew all that we know to-day. Translations of works written at that time are made for the purpose of reading in new meanings due to our modern science of which the authors could not possibly have had any idea. This unscientific principle has been applied also by some to the newly discovered records of Babylon, Assyria, and Egypt, and even savages are sometimes criticised as if they were acquainted with all our recently acquired knowledge, and blamed most absurdly for the childishness of their beliefs or for not having acted as we should do now. It is this systematic misrepresentation of people of past ages which gives to history, and especially to historical novels, that air of unreality which generally shrouds them and makes them tiresome instead of, as they should be, interesting.

ANCIENT CIVILISATIONS.

It seems to me, so far as the available evidence enables me to judge, that science has advanced very gradually from the first glimmerings of human reason up to, say, some three centuries ago. The civilisation of Greece and Rome was very little in advance of that of Egypt, Babylon, Persia, or Assyria, which had

preceded it, and differed only in unimportant details from the civilisation of India or China as it is to-day, where it has been least influenced by modern science. It is well known that, so far as Europe was concerned, the promulgation of Christianity—the religion of the Melanochroi—blotted out such civilisation as had previously existed and plunged Europe into the dark ages. It was before this that the aqueducts, roads, etc., built by the Romans, and still regarded as great engineering works, were constructed. From the Christianising of England to, say, the time of Henry VIII, civilisation in England was on a lower plane than it was, not merely in ancient Greece, but in India, China, and Arabia, of that date and probably also in Egypt, Assyria, and Babylonia of many centuries before. It seems to me that if we desire to understand the civilisation of early Christian times we should do well to study Abyssinia, where Christianity has been least influenced by modern science. The great Roman Church has struggled hard to maintain its primitive purity and is perhaps the least unchanged of the Churches of Europe, but even this has moved somewhat with the times, while some of the more modern sects which call themselves Christian are so only in name, and have but little of the original Christianity of the Melanochroi left in them. These pseudo-Christian religions¹ are valuable landmarks showing the stages travelled by our race on its way from an ancient alien religion to a new one based on its own science.

¹ *Evolution of the World and of Man*, p. 151 et seq.

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THE TREE MUST BE JUDGED BY ITS FRUIT.

Many of our writers and speakers talk as if religion had reached its highest possible development in Christianity. But Christianity is the basis of our present civilisation, and when we note the evils which have grown up under its influence—for the tree must be judged by its fruit—we realise how impossible this belief is. Christianity has been the guide to conduct and morality in European countries for something like a thousand years, and the morality of Christian countries compares unfavourably with that of many of the so-called heathen lands, and especially with the morality of the savage.¹ The Christian laws, compiled specially to build up and support an aristocratic caste, actually create and promote crime instead of suppressing it,² and otherwise demoralise the community. These laws press specially on the women of our race, and are undoubtedly responsible for "the twin evils of celibacy and prostitution."³ Christianity, therefore, must be held to be responsible for many of the evils which now afflict all Christian countries, as it has been responsible in the past for savage slaughter, for demoniac tortures, and for other barbarities. It is based on an ancient science which has been superseded by our modern science, and does not therefore represent the intelligence of the present age. In fact, as Dean Milman said of the older religions of Greece, "At the present juncture the ancient religions were effete; they

¹ *The Anglo-Saxon*, p. 282. ² *Ibid.* p. 160. ³ *Ibid.* p. 283.

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belonged to a totally different state of civilisation; though they retained the stronghold of habit and interest on different classes of society, yet the general mind was advanced beyond them: they could not supply the religious necessities of the age."¹

THE PASSING OF ANCIENT IDEALS.

Christianity does not supply the religious necessities of the present age, though it still retains the stronghold of habit and interest on different classes of society. The general mind has advanced beyond it. It belonged to a totally different state of civilisation. But although its influence on our race is undoubtedly demoralising, it was not so on the Greek or the Latin. It was the positive religion of the Melanochroi, and represented the characteristics of that race. And thus it has been with all positive religions. When this is clearly understood, such studies as that of Dr. Frazer will inform us what the true condition of an ancient people really was, and will not try to prove that these people were generally rogues or impostors, as his book suggests. Elijah, it is true, jeered at and mocked the priests of Baal for their extravagant antics,² but this does not prove that they were insincere. They were simply behind the times, and adhered to their belief in the older conception of God after the new science which Elijah represented had afforded the public a basis for a higher conception of the

¹ *History of Christianity*, bk. i. ch. i.

² 1 Kings xviii. 21-46.

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Deity. Thus we learn that the Jews of that day were in very much the same position with regard to religion as we are now, or as the Greeks were in the days before Constantine the Great. It is because of this that I have suggested that other races may have passed through similar courses of development; that, in fact, each race has passed through a stage comparable with the infancy of the individual, lasting for several generations, and has then developed its science, as its character developed, and, when it reached an age comparable with the age of puberty in the individual, it has begun to formulate a religion for itself.

THE ACTIVE STAGE OF A RACE.

One remarkable peculiarity seems to be common to these three cases of racial development, and that is that while the Bible gives us a magnificent history of Israel, and it may perhaps be hints of the proceedings of other tribes of the great Semitic race, we know very little of either the Jews or the Arabs after their religion began to take its modern forms. This is also the case with the Greeks and Latins, and it may also be true of the Egyptians, Persians, Assyrians, Babylonians, and other people. The ages when the new religion is being gradually developed from the older religion are no doubt the most active period in the life of a race. Its revolt against the religion imposed on it by its parent races or by more matured races with which it comes in contact, and the development of its own racial science on which it bases its

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religion, appear to keep it in a continual state of activity, which lasts until it begins to have a clear conception of the new ideal of the creative force which it calls God. The new conception, as we learn from the Bible and from the history of Christianity, is at first laughed at, and is strongly opposed to the bitter end by the priests of the old religion. The new science spreads very slowly. The Bible tells us of the backslidings of the Israelites soon after the new conception of God appears to have been generally known, and we know that many centuries passed from the time when St. Luke began to preach the Unknown God to the establishment of the Christian Church. But later, in both cases, the records become more meagre, and it is not until our own race began to develop its science some three or four centuries since that there is another great upheaval of society and a revolt against the religion of the day.

THE BIBLE AS HISTORY.

This seems to me to afford us a clue as to the progress of man from the beginning. But the race is no more immortal than the individual, and when the race has formulated its religion to its own satisfaction—that is, when it thoroughly understands itself—it ceases to agitate and lives on until a new race arises to carry on the progression. In countries like Australia, where there has been no great admixture of races, the race remains stationary for an indefinite period; but in Europe, Asia, and Africa, where new

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racés are more frequently evolved, each race appears to have been attacked by a younger race soon after—or, as in the case of the Melanochroi, even before—the completion of its religious system. And for us the rise of the Xanthochroi, its conquest by the Latin branch of the Melanochroi, and its bitter struggle to free itself, which has not yet ended, will be perhaps the most fascinating page of a deeply interesting history of man. In the Hebrew Bible we have a history of the Jew during the corresponding period of his development. The science on which the religion of the race is based is inferior to our modern science, but the history is a valuable link between modern history and the history of ancient and powerful races which have in the past been world powers. This history gives us a picture of the Jew and the Arab which is as true to-day as it was on the day when it was written. This can be said of no other historical work which has yet been written, and therefore the Bible is the criterion by which we must judge all other histories. But the writers knew mankind, through an intimate knowledge of their own race, as no modern writer does. If, therefore, we are ever to have a history of our own race at all comparable with the Hebrew Bible in scientific value, we must learn to know ourselves and our race as the Hebrew scribes knew themselves and their race; and so far the novelists have, when they have done their best work, and not merely written for money, approached more nearly to the standard than the historians. The history of Shakespeare may not be chronologi-

cally true, but it gives us a truer picture of the time than the histories. The writers of the past have, however, been at a disadvantage. The Anglo-Saxon character has been changing continually, and therefore the studies of character of one generation are not true of the next. But when we begin to formulate our religion—that is, to study our racial character—our writers will be in the same position with regard to our race as the biblical writers were with regard to the Jews, and history will be of great value and interest.

CHAPTER II

PSEUDO-SCIENCE

Enthusiasm the Cause of Error—The Uniform Law—Need for Co-ordination—The Aryan Heresy—A Similar Heresy with Regard to the Semites—The Arm-Chair Philosopher—Predisposed Opinions—Preconceived Conclusions—The Mogul Raid—The Rule of Variation—A Logical Suggestion—Inadequate Terms—Contradictory Evidence—Special Pleading—The Evolution of the Apron—Roast the Heretics.

ENTHUSIASM THE CAUSE OF ERROR.

BOTH Charles Darwin and T. H. Huxley sought to divide the people of Europe into two distinct races which Professor Huxley proposed to call the Melanochroi or black-haired race, and the Xanthochroi or fair-haired race respectively ; but since their time a retrograde movement has set in, which has tended to perpetuate the confusion of races of ancient times until the present day. It is a well-known fact that so far our modern science has been built up by specialists working more or less independently of each other. And each branch of science has a fascination for the student which is apt to overcome his discretion and carry him to extremes. He is actuated by a sort of religious enthusiasm—the seeking after

truth—and thus it is that “when a philosopher has a truth in his hands, he is apt to stretch it farther than it will bear. The magic umbrella must spread and spread till it becomes a tent wide enough to shelter the king's enemy. But it must be borne in mind that what criticism touches in these opinions is their exaggerations, not their reality.”¹ It is a fault common enough with the founders of religion—the scientific thinkers of their day. In fact, all the religions yet evolved have been based on exaggerated estimates of underlying truths. And the student of our modern science is just as liable to err through excess of zeal as the students of ancient sciences were. Nor can we blame him for this, because each of us must realise that he himself, if he takes up any one branch of science as a study, is just as prone to follow it, to the exclusion of all other related branches of science, as any of his predecessors has been.

THE UNIFORM LAW.

The temptation to err in this direction is almost irresistible, and this will continue until some method of co-ordinating the various branches of science and of comparing the results of the studies of students in one branch with the results of the studies of students in other branches has been decided on, so as to cut off all redundancies and bring them into accord the one with the others. And it occurred to me that the theory of evolution supplied a means for effecting this very

¹ E. B. Tylor, *Primitive Culture*, ch. v. p. 146.

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necessary comparison, as it applies almost with equal force to every branch of science. The law of evolution controls the action of matter in the formation of worlds and systems. It regulates the advance of organic life from its first appearance in the simplest form to man. It regulates the growth of morality, of sensation, of sensibility, and the power of thought and volition, and its action in all cases is as continuous, as homogeneous, and as powerful as it is in any one case. In the case of matter this action is uniform in governing the action of enormous masses or of the smallest particles. "A cupful of water seeks to find its level in exactly the same way as does a mass of many millions of tons of water."¹ Nothing either in the world of action or of thought is too large or too small to come under its influence. It is by this law that we explain the laying down of the strata of which the world's crust is composed, the gradual evolution of man from the animal, the growth of language, of religion, and other modes of thought or expression, and its operation is universal, so that we may know by its action in this world something of what is going on under its influence in all other similar bodies.

NEED FOR CO-ORDINATION.

In the physical sciences there is less room for error perhaps than there is in the mental sciences, but even in these there are in some cases excrescences to be

¹ *Evolution of the World and of Man*, p. 20.

cut off, redundancies to be eliminated, and extremes to be modified when two or more branches of science come into relation with each other. If this is so in the physical sciences, where matter has to be examined and tangible proof is comparatively easy, how much more may it be the case where intangible thought and emotion have to be dealt with? When Professor Max Müller began his study of Sanscrit he found that certain words in several of our modern languages apparently were derived from the same root. But his followers have carried this suggestion of his to what appears to me to be a ridiculous extreme, from which I would fain believe that Professor Müller himself would have drawn back. "In the comparison of language and the search for primitive root forms, no class of expressions have been subjected to closer scrutiny than the little cluster of words found in each language which constitute a part of the daily vocabulary of almost every human being—the words with which we begin our counting. . . . So fruitful has been this line of research, that the attempt has been made, even, to establish a common origin for all the races of mankind by means of a comparison of numeral words. But in this instance, as in so many others that will readily occur to the mind, the result has been that the theory has finally taken possession of the author, and has reduced him to complete subjection, instead of remaining his servant and submitting to the legitimate results of patient and careful investigation."¹

¹ *The Number Concept*, by L. L. Conant, Ph.D., ch. iii. p. 27.

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THE ARYAN HERESY.

For those who accept the theory of evolution there is no need for proof of the unity of the human family, but even a cursory glance round serves to convince us that there is a great difference physically as well as mentally in the various families into which man is divided; and if, as the believers in the Aryan race seem to insist, we are to ignore these differences, how are we to account for these variations? Science is built up of facts. We have the fact that the fair-haired Swede differs very considerably from the swarthy Spaniard, while both differ even more from the Hindoo or the Persian; and yet we are asked to accept these people as being of the one race, because certain words in the language of each of them resemble each other and were apparently derived from the same roots. But we know that it is just in those regions of the earth occupied by this so-called Aryan race that the greatest mingling of the races of man has taken place from the earliest times of which we have any knowledge, and if this mingling has been as close and as intimate as that which has been going on under our noses during the past two thousand years between the Melanochroi and the Xanthochroi, there seems to be no great difficulty in accounting for the resemblances in the languages. For the time these races have been actually blended into one. This appears to be the means by which the younger race acquires, under the operation of the natural laws, all that may be beneficial from the physical or mental qualities

of the older races with which it comes into contact, and the union results in the death of the older race and the growth of the younger one. Thus it is that the Melanochroi is now dying out in Europe and elsewhere, while the Xanthochroi is taking its place as a world power.

A SIMILAR HERESY WITH REGARD TO THE SEMITES.

The late Professor Robertson Smith shows us that there was a similar close relationship between the Assyrians, the Phœnicians, the Philistines, the Babylonians, the Jews, Arabs, and other people.¹ If we read his works we find that the relationship between them was as close as that between the dark-haired and the fair-haired races in Europe, so close and intimate that he included them all under the term the Semitic race, and thus created a very similar confusion in Asia to that which the Aryans have built up in Europe. But does this not rather tend to prove how uniform the action of the laws of nature are and have been? And when we understand them, we shall probably be able to separate even more ancient people into their component races and thus account for the changes of dynasty in Egypt, Babylonia, Assyria, and other ancient civilisations. Whether we may regard this coincidence of the confusion of two groups of more or less allied races being classed together as an example of how one error generates another, is

¹ *The Religion of the Semites.*

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worthy of consideration. Probably had we followed Huxley in dividing the white races of Europe, the great student of the Semites might not have been led into a similar error to that of the Aryan heretics, but both these cases may be cited as instances of how scientific inquirers are gradually led on to stretch a truth to extremes, so that "it tends to become an untruth in their hands." Thus do heresies arise. But while we recognise that the conclusions to which the followers of Max Müller and Robertson Smith have carried their masters' theories are unsound, very much of the evidence on which these heresies are based is of great value to science.

THE ARM-CHAIR PHILOSOPHER.

Science has been built up slowly and laboriously by the observance of facts. In some cases these facts have been in existence for many generations, and have been unnoticed until some keen-sighted student has pointed them out. But the observer is not always the man who builds up a new cult, although his explanation of the phenomena or facts which he discovers is always worthy of serious consideration. After the original observer comes the deductive and inductive reasoner, the arm-chair philosopher, who sifts and arranges these facts and the arguments the original discoverer has deduced from them, and thus builds up a school. But if this philosopher has any pet theory for which he desires to find support, he may, as a rule, easily find it, just as the founders of various sects discover

bases for their beliefs in the Bible, however they may be opposed to the general tone of that compendium of the science of the Semites. As an example take the case of Mr. Andrew Lang in *The Making of Religion*¹ when he dissents from the opinions of such observers of the Australian aboriginal as Spencer and Gillen, Howitt, Roth, and others, and "quotes a number of writers to prove that the two exogamous classes had their origin in the amalgamation of two separate and independent local totem groups. Of the writers he has quoted, only one—namely, the Rev. John Mathew—has or had a personal acquaintance with the Australian blacks."² Here we have an example of a stay-at-home philosopher differing as to facts from observers and quoting in support of his views other stay-at-home philosophers and a reverend gentleman who may have been a missionary, a class notoriously prone to take one-sided views on matters where their religion is concerned.

PREDISPOSED OPINIONS.

Mr. Lang also differs from Spencer and Gillen, J. G. Frazer and Howitt, as to the origin of the Intichiuma ceremonies,³ and quotes from J. D. Lang a bush yarn about cannibalism which Mr. Howitt declares is "absolutely without foundation."⁴ Now we have parallel cases with regard to the philologists

¹ P. 33.

² *The Native Tribes of North-East Australia*, A. W. Howitt, D.Sc., ch. iii, p. 143.

³ *The Making of Religion*, p. 153.

⁴ *The Native Tribes of North-East Australia*, ch. xii, p. 753.

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that all our historical knowledge has been derived,"¹ and I have therefore suggested it as the place where the powerful brachycephalic races were first evolved.¹ But a race does not last for ever. The race dies out and is succeeded by other races, just as the individual dies and is succeeded by others. We know that it was from somewhere in this region that within historical times Gengis Khan with a horde of Moguls swept over a great section of the then civilised world and changed many dynasties. There is also reason to believe that other such incursions were made from this quarter in earlier times, and perhaps many great historical events might be traced to these great race movements if the evidence was available.

THE MOGUL RAID.

We have no proof to show that this raid of Gengis Khan was followed by the birth of new races. The Japanese race seems to have been the only new race which has appeared in modern times, and the assumption that this race was due to a settlement of a portion of the followers of Gengis Khan, who were left behind in the islands, has at present no evidence in its support. We know, however, that the evolution of a race is a very gradual operation. That the new race is moulded by the food, climate, soil, temperature of its home, and that these forces act very slowly in modifying the colouring and physique of the race. "Hence it is reasonable to assume that

¹ *Evolution of the World and of Man*, p. 134.

the production of a new race requires that the parent races should have been stationary for at least several generations, otherwise these conditions would not have sufficient time to operate." ¹ It seems to me that it is to just such raids as this, made by a race still in full vigour, and leaving some of its men behind in countries where the climate, temperature, food, and other conditions differ from those of the country where the race was evolved, that we may attribute the evolution of new races; but the race evolved in a far-away country, although it inherited the mental and physical attributes of the raiding race in the first instance, must be regarded as an entirely new race. It is possible that too long a time has elapsed since the Mogul raid to account for the rise of the Japanese, but if that is the case, other influxes of alien races since the twelfth century may have contributed to the differentiation of the Japanese from the older Chinese, Korean, and other races which contributed to form it.

THE RULE OF VARIATION.

Many centuries before the great Mogul raid hordes of Huns and Vandals invaded Europe from somewhere beyond the Urals or in the neighbourhood of the alleged home of the Aryans, but this does not prove that they were of the same race. More probably a series of great races have been evolved in the district from which the Aryans, the Moguls, the Huns, etc.,

¹ *The Anglo-Saxon*, p. 20.

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have from time to time started out on their travels, and that these influxes of the powerful races which appear to have been evolved in that quarter of the globe have laid the foundation of great races elsewhere. For instance, the Semites are nearly related to some of the more powerful negro races, but the negroes are dolichocephalic, while the Semites are either brachycephalic or semi-brachycephalic. Possibly, therefore, the Semites may have owed their evolution to a cross between a brachycephalic race from the region spoken of and a highly organised negro race settled in Asia Minor or Egypt. If these two races were as closely associated as the Teuton and the Latin in Western Europe, it would account for Robertson Smith's classification of them as of one race. I have assumed that the variation of a race, whether of a plant or animal, only takes place during the youth of that race, and that when the race matures it ceases to vary.¹ Perhaps the reason why the Huns and Vandals did not produce new races in Europe, but retain their characteristics to the present day, was because the migrations took place after the characteristics of the race had been settled by age. But it is not "from the most highly developed species of an older order that the new order is evolved,"² but from an earlier species. It is during its youthful stage that the order, species, or race is most liable to vary.³

¹ *Evolution of the World and of Man*, p. 62.

² *Ibid.* p. 56.

³ *Ibid.* p. 106.

A LOGICAL SUGGESTION.

It was because this rule appears to be applicable to the plant and the animal that I assumed that the Goth or Teuton might have been evolved, through admixture with the older native races, from an earlier influx of the same race as that from which the Huns and Vandals came later on. There is no evidence to be adduced in support of this assumption except that the rule I have mentioned appears to be universal in its application, and the Finns and Huns also appear to be closely related mentally to us, however they may differ in their physical characteristics. But the theory I would advance is that a succession of powerful though barbarous races have been evolved in the region extending from the Ural Mountains across to the Hindoo Kush, and perhaps farther, and generally lying to the north of the Himalayas, and that these races have at intervals of some thousands of years sent out hordes of barbarians, some of whom, having been left behind, have mixed with the natives and in the course of time have produced new races. The Aryan race may possibly have been one of these, but the races which were developed from the admixture of this race in Europe, Africa, India, or elsewhere, cannot be regarded as one race although they may have inherited certain characteristics in common from this or some other kindred race.

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INADEQUATE TERMS.

Von Ihering speaks of the Aryan race as the mother-nation, and classes the Greeks, Teutons, Slavs, Celts, Latins, and other people as daughter-nations. But how do those who accept this classification distinguish between the Englishman and the American or Australian? It seems very childish and absurd to speak of the Greek, the Persian, or the Hindoo in the same terms as we use for distinguishing England from the Colonies founded by her people. Surely something more definite than this is required. But it is time to notice some of "the strongly corroborative evidence" which so delighted Drucker. "At a time when in Rome spears with iron points had long been known, the *Fetiales*, in their solemn declaration of war by throwing the spear on to the enemy's land, were for many centuries obliged to use the *hasta præusta*. This was a spear made entirely of wood, the point hardened in the fire and then soaked in blood!"¹ The Australian black still makes his spear entirely of wood and hardens the point in the fire. Even the women harden the points of their yam sticks in the fire: so that this custom was not confined to the Aryan. As to the assertion that these spears were used after iron had been discovered, I may say that the Jews and Arabs still circumcise their children with stone knives. The Romans are not the only people who adhere to ancient customs. "The purchase of the wife is found

¹ *Evolution of the Aryan*, p. 22.

among all nations: the connections of the Roman *cōemptio* with this form of the mother-nation is no doubt historically correct, but it has no interest for us. . . . The second phenomenon is the dowry which the daughter received from her father at her marriage. Here we get the historical connection with the Roman institution of the *dos*. With the Germans it is the husband who brings the dowry to the bride (Brautgabe); the presents which she brings to him are without value. With the Romans the bride brings the *dos* to the husband. The Romans have favoured the Aryan institutions."¹ Further, it appears that the Slavs followed the Germans, while the Greeks and Celts agreed with the Roman custom. But the giving of dowries is common all over the world in either one form or the other. The Zulu values his daughter at so many head of cattle, while in other places it is the father who provides the dowry.

CONTRADICTORY EVIDENCE.

The custom of burning a woman on the death of her husband is found among the Slavs and Germans as well as the Hindoos, but is unknown with the Greeks, Romans, and Celts. I may say that it was because von Ihering shows that the Greeks, Romans, and Celts agree so closely in their customs that I classified them as one race when writing *The Anglo-Saxon*, while I suggested that the Slavs and Teutons might also be racially related because they agree

¹ *Evolution of the Aryan*, pp. 27-28.

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together in many customs, while they both differ from the Greeks, Romans, and Celts. Von Ihering's study of law is very interesting and no doubt very valuable, and he is probably correct in deciding that "in early Roman law we see but the continuation of the early Aryan law,"¹ but I fail to see what proof this is of unity of race. Law, like religion, with which it has always been closely associated, has been gradually evolved, and the laws of the older races have been passed on to younger races to be modified.² Matriarchy has always preceded patriarchy in all parts of the world. Spencer and Gillen, for instance, have shown that the Australian savage had no knowledge of the relationship of the father to the child, while the relationship of the mother was always apparent. Hence descent was first traced on the mother's side, and it was not until a more advanced race was evolved that the father's share in the production of the young was observed, and the worship of the organ of procreation as the visible representative of the Creator no doubt dates from the discovery of this scientific fact. If, however, a philosopher takes facts common to all the races of man, and then argues that because these facts are common to a few of the races, therefore these races must be identical, he simply confuses the issue and begs the question.

¹ *Evolution of the Aryan*, ch. ii. p. 59.

² *Ibid.* p. 60.

SPECIAL PLEADING.

"If the question of habitat had been of no importance, Greeks and Teutons could not have become separate nations. If originally in their Aryan home as well as during the migration they formed one and the same nation, it is only on Greek or German soil that they could have become respectively Greeks and Teutons; and the same applies to all branches of the Aryan family—Indians, Iranians, Romans, Celts, Slavs have been distinguishable as separate nationalities after they have left their original home."¹ This seems to me to give the whole case away. The people have differentiated in their several local habitats, and the differentiation is more decided than that which has as yet taken place between the Englishman and the American or Australian. It is reasonable, I think, to assume that the dispersion of the Anglo-Saxon over the globe—a dispersion far greater than has ever taken place before in any one race—may result in the evolution of races in America, Australia, and other localities; but we can as yet see no such difference in the native-born Anglo-Saxons of America, Australia, or Africa, as we observe between the Greeks and the Germans, for instance, not to speak of the Hindoos or Iranians. Von Ihering goes on to say that "the five great nations—the Greeks, Italians, Celts, Teutons, and Slavs"²—have outstripped the Indian and Iranian nations in civilisation owing to their different surroundings. Thus he admits a difference. He is in fact nothing but a special

¹ *Evolution of the Aryan*, p. 69.² *Ibid.* p. 76.

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placader, and the heresy is as childish and absurd as can well be imagined; the evidence is flimsy throughout, and, as I have said, much of what he advances tends to support the arguments I have used to prove the racial difference between the Latin and the Anglo-Saxon.

THE EVOLUTION OF THE APRON.

In all this the evidence seems to me to point to racial rather than to national differentiation, but the Aryans test the capacity for stretching their theory to the uttermost limit. Of course they make another group out of the Akkadians and Sumerians who merge with the Semites—the Babylonians, Assyrians, Phœnicians, Philistines, Jews, and Arabs. When you once begin to mix up the races, there is nothing like thoroughness. It may be that "Babylon was the first seat of civilisation; thence it commenced its peregrinations all over the world,"¹ and yet I presume that even the Babylonians learned the rudiments of their civilisation from some older race very much as we have received the rudiments of our future civilisation from the Greeks and Latins. He devotes a whole chapter to the apron, which he says was common to all the Aryan nations. Had he gone a little further he might have realised that it was common to all mankind. When the animal had learned to walk as I have described,² he used the stick which had helped to support him as a weapon.

¹ *Evolution of the Aryan*, p. 216.

² See *Evolution of the World and of Man*, ch. viii. and x.

Later he made spears, clubs, throwing sticks, and other weapons, and as these increased in number he was compelled to find means for carrying them without losing the use of his hands. The shape of the primeval savage did not differ materially from that of the civilised man. Perhaps he first put a collar round his neck to which to hang his spare tools or weapons, but he would soon discover that this might interfere with his breathing. Therefore he tied a belt round his waist to which he could attach his tomahawk, club, or other tools, while leaving his hands free to throw his spear. To hang some tassels to this belt for ornament was not a very great advance, but here we have the beginning of the apron out of which von Ihering makes capital. Had he inspected the photographs of Australian, New Guinea, Fijian, and other savages, he might have seen representations of the apron from its primitive form to the completed circle round the waist, but this does not prove that these savages also belonged to the Aryan race.

ROAST THE HERETICS.

"The fact that of all Indo-European nations the Greeks alone awoke to civilisation at such an early date, is due solely to contact with Semitic and Egyptian culture, rendered possible by the position of the land. The fact that the Teutons and Slavs ten centuries later had not passed the primitive stage is simply accounted for by their remoteness from the Mediterranean, which obliged them to take their civilisation

CHAPTER III

THE GOTH AND HIS RELATIVES

Our Racial Name—The Early Goths—The Goths and the Romans—The Gothic Science—Natural Incredulity—Unscientific Critics—The Ignorant University Man—Competent Critics Required—The Multiplication of Sects—A Modern Illustration—Popular Sayings—Some Queer Illusions—The Celtic Revival—A Typical Melanchroi—The Celt and the Goth—The Celtic Legends.

OUR RACIAL NAME.

THE recognition of the fair-haired people of Europe as a distinct race necessitates the finding of a suitable name for them. It has been the custom of naturalists to derive names of species of plants or animals from the Greek or the Latin languages, the so-called dead languages, although the Greek is spoken to this day by a considerable number of people as their native every-day language. It was in accordance with this custom that Professor Huxley proposed to call our race the Xanthochroi, and the term may be used by scientific students as an appropriate one. But scientific terms are not as a rule the popular names of species or varieties, and this name is not likely to become popular. We want something shorter, more easy to remember, and specially applicable to all

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sections of the race wherever they may be found. The Romans called the people of Southern Germany, and other sections of the northern race with whom they came in contact, the Titans on account of their size. It seems probable that this may have been the origin of the term Teuton, although some philologists pretend to trace the term to an apocryphal goddess, while others advance some other more or less plausible hypothesis as to the origin of the name. It would be folly for us to attempt to decide while the doctors disagree. The term Teuton has been specially applied to the Germans or Deutsches section of the family. It has been accepted more or less by Anglo-Saxon writers, but it is doubtful whether the French or the Slav sections of the family would receive it with similar complacency.

THE EARLY GOTHS.

The objection would of course be a merely sentimental one, but sentiment is a powerful force, and it is scarcely worth while arraying it against us when there is no absolute necessity for doing so. We know that the Irish and perhaps some of the Scots would object to be called Sassenachs or Saxons, and other people would prefer not to be known as Teutons for similar reasons. The people themselves in early times appear to have called themselves "Goths," a term which has only been retained by a section of the Scandinavian branch of the family, and except as a name for a school of architecture is almost unheard of elsewhere. It is the word

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from which our terms "God" and "good" are derived, and may have been used by the early tribes of the race because they regarded themselves as so superior to the people among whom they were evolved as to appear as Gods when compared with them. Or they may have regarded themselves as Gods because they claimed to have descended from the Gods; and when the Gods were merely deified men—heroes or wise men—the claim was not so unreasonable as it would be in us. Many of the older races claimed either to be descended from the Gods or to be the peculiar care of the Gods. "The object of many of the older theories of the Creation was to prove the Divine origin of the race. In some cases the Gods came down from heaven and became the parents of the race, in others the Gods made the first man out of the earth, or from a stick or stone or some other matter."¹ The theory of evolution—the equivalent of the Creation theories of the older races—does not afford us any ground for the belief that we have been or shall be favoured any more than any other race or species of organic creatures.

THE GOTHs AND THE ROMANS.

If, therefore, we adopt the term Goth as the name of our race it will be simply because it was the name which our earliest ancestors gave themselves, and not as the basis of any arrogant claim which our science does not justify. The term Goth was used as a reproach by the Romans. To them it signified all that was rude and

¹ *The Anglo-Saxon*, p. 54.

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barbarous. We have to realise that in the infancy of our race we were vastly inferior mentally to the cultivated Greek or Roman. But it was probably due to the vigour and bravery of the Goth that the Melanochroi escaped subjection at the hands of the Semite. "The Arabs conquered the Eastern Empire while the Moors conquered Spain,"¹ and but for the Teutons, Slavs, and other Gothic allies, Rome itself might have fallen under the influence of Arab conquerors. The Goth saved Rome and Christianity, while he did much to break up the Roman Empire. What the Goth might have been had he become the pupil of the Semite instead of of the Latin, might lead to some interesting speculation; but as we are dealing with facts as far as we can ascertain them, it would be out of place to consider it here. What we learn from history is that the Gothic tribes from their first appearance exercised considerable power by reason of their physical stamina and activity, although they were mentally very weak as compared with the more matured Latin. The Vikings formed settlements in Iceland and in the British Islands. These came principally from the coastal tribes—the Jutes, Angles, Frisians, Danes, and Northmen—while the tribes settled inland spread throughout Europe to Spain and Greece, and it is believed penetrated even into Egypt.

¹ *The Anglo-Saxon*, p. 77.

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THE GOTHIC SCIENCE.

They made a good fight wherever they went, and we have nothing to be ashamed of in claiming them as our progenitors. And they have laid the foundation of a system of science which promises to be far more beneficial to humanity than all the sciences of all the races of man which have preceded them. Compared with our science, incomplete as it is, the science of the older races is very childish. The mechanical science of the Chinese or the moral and metaphysical sciences of the Hindoos or the Semites all compare very unfavourably with our modern science, and yet we know that if these ancient races had not made great advances on the still more childish science of still more childish races we should have been unable to accomplish what we have already achieved, and certainly should not succeed in accomplishing what we hope to do before we yield our place to a younger race. In the preceding chapter I have spoken rather harshly perhaps of those whom I have called the Aryan heretics, but we have to realise that even these, silly as they may appear to future investigators, are not altogether useless. They illustrate the intense activity of the mind of a race when seeking to know itself. We see men and women starting the wildest theories, claiming to be reincarnations of dead-and-gone prophets or saints. We have among us now what is called the Celtic revival by people who have but little Celtic blood remaining in their veins. We have neo-Moslems and esoteric Buddhists, and sects

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increase and multiply and claim to be Christian while they bitterly denounce the original Christianity of the Melanochroi.

NATURAL INCREDULITY.

There is a great deal of truth in Captain Marryat's story of the old woman who believed her sailor son when he told her he had seen one of Pharaoh's chariot wheels in the Red Sea because she had read of the overthrow of the Egyptians in the Bible, but when he spoke of flying fishes she refused to believe him. And so when a man or woman claims to be the reincarnation of an ancient prophet or saint numbers of people believe because they have read of these old-world prophets and saints and have heard of reincarnation, but when a new scientific fact is announced they ridicule or resent it simply because it is new to them. Galileo was ridiculed when he said the earth moved, Newton when he spoke of the apple, and Darwin when he proclaimed the law of natural selection. The founders of all religions have been treated with contumely and sometimes with cruelty because they proclaimed new truths as they were then understood. But the scientific truth—namely, that which explains the man of any race to himself—remains while the childish resuscitations of ancient beliefs, though they may attract followers for a time, pass away and die out. When the science of a race begins to take form in what I may call the racial mind, it becomes fixed for so long as that race may survive,

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but only so much of it as is in accordance with the spirit of a younger race is carried forward to be incorporated in the new religion, while the rest is dropped or regarded as amusing myth. But in the first instance a new science has a hard struggle for life, as the educational institutions based on the ancient sciences are all opposed to it.

UNSCIENTIFIC CRITICS.

I might illustrate this from some of the criticisms of my books. For instance, the *Times* said in its notice of *The Anglo-Saxon*, "crediting the 'Xanthochroi' with all modern science, he calmly asserts that the doctrine of evolution is not accepted by the Latins or Jews."¹ Now if the writer had read the paper he wrote for as diligently as I have he should have known that not many years ago Professor St. George Mivart was excommunicated because he did accept this doctrine. The *Scotsman*,² the *Literary World*,³ and other high-class papers could see nothing in the book that was not ridiculous, and generally the notices tend to show how grossly ignorant the literary experts are of the theory of evolution. Several critics take me to task because I do not accept the Aryan heresy, and charge me with talking wildly on the subject. The whole series would be well worth review, but this is not the place for such a work. Even in some of the most favourable reviews there is a note of anta-

¹ The *Times Literary Supplement*, Jan. 2, 1903.

² Dec. 18, 1902.

³ Jan. 2, 1903.

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gonism which I attribute to educational influence. Criticism—I might almost say literature—in England has got into the hands of a ring of University men. These have been highly trained in the science of philology and literature, but are woefully ignorant in all other branches of modern science. With the aid of a few reference works they write fluently on any and every subject, but this systematic training in one conventional style tends to suppress originality and individuality; hence the decay of the leader writer which has been frequently commented upon.

THE IGNORANT UNIVERSITY MAN.

There was a time when the penny-a-liner was despised, and before literature was accepted as a respectable calling by the aristocracy and well-to-do people the leading articles in good papers were generally written by specialists. Now they are written by the trained writer, who turns out exactly a column to order on any subject, admirably written from a grammatical point of view, but containing nothing new, nothing but what any ordinary student of the subject under discussion already knows. And these trained writing experts know very little of any branch of science except philology. But it is not only the newspapers that are affected by this ignorance of science. The magazines and new books of all kinds and on every conceivable subject are written by these ready writers, all on one pattern and very much alike, so that we turn to women and foreign writers for a change. The majority of the

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writers, of course, are trained at the Universities and public schools, but even those outsiders who force their way into the ring are compelled to adapt themselves to the conventional style. There are a few exceptions to this rule, and the writings of these men are welcomed as a relief from the general sameness of the literary work of the day. Perhaps, unless a radical change is made in the curricula of the schools, the time will come when a display of academic honours will be regarded as tantamount to an indication that the possessor of these titles is generally ignorant of modern science, and is therefore unworthy of notice. At present it is these highly trained ignorant men who rule the newspaper press and the magazines. The blind are leading the blind, as was the case when the new science was being promulgated by the few some two thousand years ago.

COMPETENT CRITICS REQUIRED.

I do not, of course, complain of the criticisms of my books. The very fact that the majority of my critics are antagonistic tends to show that what I have advanced is new. Had it been written on the cut-and-dried principle they would have understood it and have criticised it fairly and efficiently. But all new theories have had to pass through an ordeal of a similar character before their value was recognised, and I am not afraid that mine will suffer in the long-run. I am quite aware that there are many faults in my work. I am prepared to revise both books when new editions are called for, but before doing so I should like to see them

soundly criticised by men who know something of the branches of science to which I have referred, and not altogether by the mere literary critic, who knows nothing of science himself but has to refer to cyclopædias which are already out of date in many branches of science. The competent critic must know all that is known of evolution, and must not talk as if he still believed in Adam and Eve, the perfect man and woman, as our first parents. As critics of style, of grammatical construction, of beauty of diction, they are competent enough, but when dealing with other branches of science they are wholly incompetent, and betray their ignorance in a ludicrous manner; and, as is usually the case, the more ignorant they are the more dogmatically they speak. This much by way of explanation: now I will return to my subject.

THE MULTIPLICATION OF SECTS.

The various religious and semi-religious movements of the present day illustrate the activity of the mind of the race when seeking out its new religion. As I have said, the majority of these movements are in a retrograde direction. It is only the student of science that goes forward, slowly but continuously. But this attitude of the racial mind serves to retain all that is valuable in past science. The neo-Moslem studies an ancient religion with a view to extracting what is good in it for the use of his race. The esoteric Buddhist acts similarly with regard to another religion, and the Celtic student tries to learn from one of our ancestral races all that

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may benefit us in the future. As a rule they are very enthusiastic and easily convinced, so that the conclusions they arrive at should be very closely examined and not taken on trust. The Bible has been studied from beginning to end, and the number of sects based more or less on special sections are very numerous. Of all the books that were ever written the Bible gives us the most comprehensive picture of the working of the human mind. It is not a partisan history. It lays bare the weaknesses and failings as well as the good in humanity. And the Semite has changed little since the biblical age, so that we recognise the close resemblance between the men of the patriarchal age and the Arab of to-day. This suggests that the Hebrew portion of the Bible was written at a time when the racial character of the Semites had been fairly developed. It has been otherwise with the Goth, who has been changing continuously ; but this racial growth is so slow and gradual as to be almost imperceptible. In this we may see the evolution of a race.

A MODERN ILLUSTRATION.

Our fathers did not think as we do. They had not the knowledge to suggest new ideas. In fact, there has been a more radical change during the past century in public opinion than any which took place since St. Paul began to preach Christianity. If we study the writings of the men of former times we may form some idea of the change in public opinion since they wrote. But the majority of students, instead of critically

judging these ancient writings fairly and justly, very frequently read into them meanings which could not have occurred to the writers, but are due solely to our increased knowledge. New meanings are read into the works of Homer, Plato, and other Greek authors, into Shakespeare and other English classics, to bring them up to date. I have spoken of the mischievous effect of this when dealing with Dr. Frazer's *Lectures on the History of the Kingship*, but the fault is a very common one. Perhaps I can illustrate my view by referring to the case of a comparatively modern author. Dickens has been charged, for instance, with exaggeration. There may be some truth in this charge, but not more than there is with regard to most writers of fiction. The novelist writes for money in this Mammon-worshipping age, and must make his story attractive. He is pathetic or sensational and stretches his pathos or sensationalism somewhat, although it is true that sometimes truth is stranger than fiction. But as a rule great artists strive to be truthful, and Dickens was a great artist. He satirised the peculiarities of his age so successfully that he succeeded in killing off some of them. It has been said that his representations of mispronunciation of words are not true; but they were true in his time, or very nearly so.

POPULAR SAYINGS.

People do not now mix up their w's and v's as they did in the first half of the nineteenth century, but Dickens is not the only authority to prove that they

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were guilty of this in his time. Such popular sayings as the following were current in those days: "Weal, wine, and winegar, wery good wittles I wow." "The vind blew and the vind vhistled and the vind blew Villiam Vigginses very vorst vork-a-day vig into the vater vun very vet day, vhen a vicked vile vanton voman sent Villiam Vigginses very vorst vork-a-day vig all the vay from White Street Vapping to Vestminster in a vooden vig box." They muddled up the r's and w's in a similar manner, thus: "Wound the wugged wocks the wagged wascals wun their wuwal wace," and so on. Dickens killed off these and other vagaries of pronunciation, but others rose in their place. But it is not only pronunciation of certain words that has changed. Compare the English of the present day with that of Shakespeare or Chaucer, and the fact becomes apparent that the language as a whole has undergone a radical change. A similarly radical change has taken place in the mode of thought, of public opinion, of beliefs and aspirations, and even in our physical characteristics. And all these represent the gradual change from one race to another. This change is specially apparent in religious development. Our Gothic ancestors worshipped Woden, Thor, and other Gods. They were converted to the Christianity of the Latins principally by the crossing between the races. But it is very doubtful whether those who remained racially pure ever accepted this alien religion sincerely. The half-breeds became more Latin than the Latins themselves, because they brought an earnestness, a sincerity, to bear on

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their religion which does not belong to the Latin character.¹

SOME QUEER ILLUSIONS.

When at last the worship of the Gods which the Goths had received from their parent races died gradually out they began to alter or modify the Christianity of the Latins to suit themselves, and the various so-called Protestant sects represent the character of the Goths as it developed. The founders of these sects were all excommunicated by the original Christian Church, and it seems rather unfair of them to claim to be Christian, and to assert that it is Rome which is changing and not they themselves. But the fact that they can and do so may be regarded as evidence as to the gradual development of the new race. This mental illusion may be compared with the physical illusion which makes the landscape appear to be moving when we know that it is ourselves who are changing place as the train speeds on. But the mental illusion is not so readily apparent as the physical one. It requires to be sought for. The changes in religion, however, are still based on the old science, and as the new science is developed, new and more advanced sects are formed, and queer mixtures of the old and the new science some of them are. But these new sects, which still cling to some thread of the old religion,—that is to say, which still adhere to the ancient science on which the Melanochroi based their religion,—do not represent the young race so fully as those which are based on the

¹ See *The Anglo-Saxon*, ch. vi.

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new science, although many of these sects appear to have no religious basis whatever but to be antagonistic to religion. The race is still developing. It has not yet arrived at its full mental growth until it bases its conception of the Deity on its own science and rejects the ancient science, except so far as it agrees with the new science, altogether.

THE CELTIC REVIVAL.

It is before it does accept this new basis for its religion that it is most active in searching among older beliefs for something to satisfy the natural craving for the truth. Hence the neo-Moslems, esoteric Buddhists, Spiritualists, Christian Scientists, and others. Hence also the Celtic revival. I presume that even the most rabid of these will admit that there have been black-haired and fair-haired people in these islands. Many of them may also admit that the black-haired people were more numerous some generations ago than they are now. "Although the Celtic element was probably more apparent in the composition of the English nation during the thirteenth and fourteenth centuries than it is now, the Welsh, who had retained it with scarcely any admixture since they were driven into their mountain fastnesses by the Saxon mission, seem to have been regarded by the Englishman of that day as a foreign race. . . . Neither race can claim to have conferred an unmixed good upon the other by the transmission of its special characteristics, but the balance of gain over loss is clearly apparent on the English side. The

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gifts which the Celtic mind was able to impart—its delicately flowing fancy, its attachment to ancestral claims and local associations, its reverence for legend and tradition—were cheaply purchased at the cost of an excitable temperament, too prone to indulge in rash impulse and litigious obstinacy. The solid sense and cool deliberation upon which Englishmen justly pride themselves were admirably fitted, on the other hand, to correct the exuberance of these qualities.”¹

A TYPICAL MELANOCHROI.

As a fact, it is the Englishman that stands to gain by the struggle between the races. However numerous they may have been, the black-haired race in the British Isles has almost, if not quite, passed away. I was sitting in Victoria Park, Portsmouth, one morning in May 1903, reading a paper, when a gentleman seated himself beside me and lit his cigar. I took no notice of him for a time, but suddenly he started and exclaimed, “Well! I never saw anything like it before!” Thinking that he addressed me, I lowered my paper and asked, “What?” “Look at that child,” he said. “Did you ever see such beautiful black hair before?” I looked. An elegantly dressed lady was leading a very pretty little girl, some five or six years of age, by the hand. The child had a very beautiful head of hair, jet black, hanging down in small ringlets all round. “She is a beautiful child indeed,” I said, “and her hair is

¹ *Post-Norman Britain*, Harry G. Hewlett, ch. ii. pp. 26-28.

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magnificent, black as the raven's wing. I have seen none like it for years. Probably she's Greek or Italian." "I've travelled over England, Wales, and Scotland for years, and never saw hair like hers anywhere," said my friend, "but I've never been to Greece or Italy. Do the Greeks have hair like that?" "Yes," I replied. "Generally the children in England have lighter hair than their parents," he remarked. "Yes," I replied; "that is so now, but a few generations ago you might have seen children in some parts of Wales, Ireland, and Scotland with hair like that little girl's." "You appear to have studied the subject," he continued. "Yes," I replied, "I have as far as I could, and I believe it's all a question of race, and the black-haired race is dying out, or rather being bred out. There are still black-haired people in Spain, Italy, and Greece, but they are becoming more and more rare even in Spain and Italy." The lady and the child passed again, and we remained silent as they were near enough to hear what we said. When they were far enough away I continued: "The lady, I suppose, is her mother, but if you noticed her hair you might see that although it is very black there is a tinge of brown underneath." "I was looking at the child," he said, "I did not notice the lady." "Well," I went on, "I should say that the mother is not quite pure-bred but very nearly so, while the child shows no trace of crossing at all. Probably takes after her father." "How very interesting," he said, and I walked away. When I looked back I saw him following the child to have another look at her.

THE CELT AND THE GOTH.

There are no statistics to illustrate the increase of the fair-haired or the decrease of the black-haired in these islands, but it must be apparent to anyone old enough to compare the children of to-day with those of, say, fifty years ago. Nearly all the children of the present day have flaxen hair which darkens as they grow. The true Melanochroi never have flaxen hair at any period of their lives, while the hair of the true Goth does not darken but remains fair through life. This may be taken as the constant physical sign of race in these people, but owing to the crossing and intercrossing of the races it is impossible to say from physical appearances to which race any person belongs mentally. Education is largely responsible for this. We find many devout Roman Catholics with fair hair, and we find black-haired people who reject Christianity altogether. The tangle is as complete as it possibly could be, and it will require a generation or two to unravel it. Not until the Goth has discovered a reasonable basis on which to build up his religion will the two races separate, and by that time perhaps a mere remnant of the Melanochroi will remain. The Celtic revival, therefore, is not a revival of the true Celt, but a mode of research instituted unconsciously by the Goth into an ancient race and its religion. So far has this so-called revival been carried that there seems to be a tendency, because the black-haired race has so nearly disappeared, to argue as if it never had existed. The Celts are said to have been a fair-haired people. If this was so, then it follows

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that they were not the people with whom Julius Cæsar and the earlier Romans fought, but belonged to the Gothic tribes which invaded the islands later. "And there were never so many leaves torn by the wind from a great forest as there are locks of long golden hair, and of black curled hair, cut off by sharp weapons, blowing into the clouds at this time."¹

THE CELTIC LEGENDS.

The fight on the White Strand between the forces of the King of the World and the Fianna appears, therefore, to have been between the original black-haired race and the invading Goths; but as the legend is of late date, these Goths may have been settled long enough in Ireland to regard themselves as natives. That the revival has resulted in discovering and making known these charming tales is quite sufficient to make all students of history and humanity rejoice in it, but we must protest against the students being permitted without protest to carry their theories to such absurd extremes as the Aryan heretics have done. Indeed the two studies appear to be closely related, judging from Mr. Alfred Nutt's opinion that "the Fenian cycle, in a word, is non-Aryan folk-literature partially subjected to Aryan treatment."² Probably but for the semi-religious enthusiasm of the revivalists we should not have gained these valuable stories or

¹ *Gods and Fighting Men*, translated by Lady Augusta Gregory, p. 240.

² *Ibid.* note, p. 466.

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the equally valuable studies of Mr. W. B. Yeats and others. It is from such records as these that we have to deduce such knowledge as we can of the history and characteristics of older races, because all ancient history is more or less imaginative and closely mixed up with magic and miracle. Thus we see, as I have said with regard to the Aryan heresy, the discoverers of a new branch of study help us onward even although they allow themselves to be carried beyond a reasonable limit by their enthusiasm and zeal. It is with their followers—those who accept their extreme views as gospel truths—that we have to quarrel. And all sects, whether religious or not, between two racial religions are based more or less on extreme views. If George Borrow was not the originator of the so-called Celtic revival, he gave it at any rate its strongest impulse at its beginning. And George Borrow appears to have been an almost typical Goth in physical appearance. No doubt he had Celtic blood in his veins. Probably no native of the British Isles is without some trace of it, so completely have the two races been intertwined. It is gradually dying out, and in a few more generations perhaps will have passed away, but the mental qualities of the race that may be beneficially retained by the younger race will not pass away. They will pass into the new race, to be handed on to younger races, so that for all time or as long as man exists there will be more or less of the Celt in common with other races in his character. And this will be largely due to the studies of the Celtic character and history of which I have spoken. We have

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inherited the fixed habits, the acts which we perform spontaneously, from the original savage, or I might say from our animal progenitors, and if we had a full knowledge of all the races of man which have passed away since man was differentiated from the animal it might be possible to award to each race some one or more trait in our character inherited from each race. Perhaps we shall never attain to this knowledge. We shall never know the race which discovered the use of fire, so as to trace all the thoughts suggested by this first great advance in science. But we may analyse our own character and that of some of the later races with which we have been associated. But whether we shall ever find out that the race displaced by the early Goths on the shores of the Baltic was identical with the inhabitants of these islands before they had been modified by the advent of the Romans, who can tell ?

CHAPTER IV

EVOLUTION OF THE KING AND THE PRIEST

Our Savage Ancestors—Our Animal Ancestors—The Lord of the Herd—A Question of Precedence—The Athletic Male—The Child and the Savage—The Earlier Religions—The New Evolved from the Old—The King and the Priest—The Occult Sciences—The Historian and the Physical Inquirer—Prejudice and Intolerance—Animal Gods—Design in Evolution—Projected Efficiency.

OUR SAVAGE ANCESTORS.

"By comparing the various stages of civilisation among races known to history, with the aid of archaeological inference, from the remains of prehistoric tribes, it seems possible to judge in a rough way of an early general condition of man, which from our point of view is to be regarded as a primitive condition, whatever yet earlier states may in reality have lain behind it. This hypothetical primitive condition corresponds in a considerable degree to that of modern savage tribes, who, in spite of their difference and distance, have in common certain elements of civilisation, which seem remains of an early state of the human race at large."¹ The stationary position of the savage is due to his isolation. The race varies

¹ *Primitive Culture*, E. B. Tylor, ch. i, p. 21.

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until his majesty, followed by his obedient cows, goes to the front again. The bulls remaining with the herd have all tried their strength against each other, and those which have been vanquished give way to those which have won in previous fights; but among wild cattle there are always a number of young and weak bulls, and these are driven out of the herd and form a community by themselves. The old and the weak speedily die off; they are knocked about by all the strong and vigorous bulls, and are prevented from feeding. But the young bulls, as they grow strong, challenge the older bulls and in the end beat them. The king himself holds his position only so long as he is capable of enforcing his rule. Thus, whenever one of the older bulls which has hitherto maintained his position in the herd is beaten by a younger bull, he goes out and takes his place in the superfluous bull herd, where he remains till he dies. There is no reverence for rank, no consideration for age, among animals. The conditions with sheep are somewhat similar, but with horses the family arrangement is more pronounced. The strongest stallions select some six or seven mares and keep them together and somewhat apart from the rest of the mob during the whole year. These powerful stallions drive off the young and weak stallions to form a distinct mob by themselves, and these, like the superfluous bulls, rarely quarrel among themselves. They have nothing to quarrel about. But the younger stallions are always on the lookout to capture mares, either by enticing them away from their liege lords or by fighting. It is very rare for a

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young bull or stallion to conquer an older one in one encounter.

A QUESTION OF PRECEDENCE.

After a fight, if the youthful male has the better of the older one, some one or two of the females will follow him while the others adhere to their old love. But when once a male has been beaten there are other unattached males ready to attack him, so that his deposition is only a question of time. In the meantime the young male conqueror, flushed with his victory, attacks another king or lord and wins a few more brides from him, and so he goes on until he obtains his complement and perhaps becomes leader, or paramount king, emperor, or whatever title he chooses to bestow on himself, and his rank having once been attained, he is very particular in enforcing his right to precedence. As a rule, however, it is not disputed. If he is a stallion he simply lays his ears back, shows his teeth, and stamps his feet, and the incautious challenger draws back and slips away. If a bull he glares, shakes his head, and stamps with similar effect. Etiquette is as powerful a force in animal society as in the most elaborate of our civilisations. As far as I can judge, the social conditions of the ancestors of our domestic fowls were similar to those of our domestic cattle and sheep in their wild state. Domestication, in fact, has made but little difference in these cases except that the necessity for the fighting of males has been minimised. The breeder selects the strongest or what he regards as the most desirable of males, and kills

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off or otherwise disposes of the others. The one great difference due to domestication is that the regular and nutritious feeding of the males enables them to serve many more females than is possible under natural conditions. The wild horse is satisfied with six or seven mares, and the wild cock with about a similar number of hens.

THE ATHLETIC MALE.

If the examples here given illustrate polygamy among animals, we must recognise that monogamy is not uncommon also in what must be regarded as gregarious animals. Numbers of birds pair for the season, although when the breeding season is over they live in communities. There are some animals which also conform to this rule; but monogamy depends even among these on the equality of the sexes. There is no female celibacy among animals, although many males are celibates during life. In the case of pigeons, when there is an unattached female some one of the males commits bigamy. What becomes of an excess of males in a flock of birds I do not know, but it is worth inquiring into. But, as I have pointed out, "in the vegetable and animal worlds there is no excess, no debauchery, no celibacy, no prostitution,"¹ and the female is always married on reaching the age of puberty. The whole effect of the laws of nature is to secure that the fathers shall be the strongest and most active among the males. Maeterlinck in his *Life of the Bee* shows how some thousands of males or drones are reared, so that

¹ *The Anglo-Saxon*, p. 281.

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they may compete against each other for the possession of the one fully developed female. Only one can succeed, but he is the most powerful and enduring among them, and the others are killed off ruthlessly when he has accomplished his task. The community consists of undeveloped females with the queen and the young. From this we learn that under the laws imposed on us by the Author of our being the male should be mentally and physically strong. The strength and activity of the female is not so essential, but she should, of course, be healthy and intelligent.

THE CHILD AND THE SAVAGE.

The intelligence of the animal is very low as compared with that of the man. We may regard the animal as a baby in intellect and a powerful adult physically. But the baby is an animal for a very short space of its life only. It soon begins to notice more particularly than an animal does, and the child then passes into the savage state and gradually develops until he represents the race to which he belongs. In times of racial growth such as the present, when the educational institutions represent a moribund science, his mind is cramped down to the level of the older race which formulated the disappearing science, and it is not until the new science is taught that the race develops its full mental capacity. For purposes of comparison I have divided the human family into two classes—thinkers and non-thinkers;¹ but this, of course, is an arbitrary division

¹ *The Anglo-Saxon*, p. 176.

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not strictly accurate. All men and women think more or less, and evidence has been adduced to show that even the animal is capable within certain limits of reasoning or thinking. The great majority of men and women do not think independently, they have no originality, they appear to be bound by their education, their environment, and to be incapable of imagining any condition which has not been suggested to them by others with livelier imaginations. Thus science, which depends on observation, discovery, or invention, has in all races been built up by the few original thinkers. In many cases discoveries of important facts have been purely accidental, but unless one of the independent thinkers became cognisant of the results of the accident, its application to science might have passed unnoticed.

THE EARLIER RELIGIONS.

Man had no doubt been slowly progressing from the animal for several races before the observer and thinker of some one race noticed that a fire might be kept burning by having a few sticks placed across it, and yet for ages before fires had been lighted by volcanoes or thunderstorms without exciting any other feeling than fear. We have a more modern illustration in electricity. Electric flashes had been supposed to be the weapons of the Deity and the thunder His voice speaking in anger until almost within our own recollection. Probably many of the superstitions of the more childish races have been due to electric discharges, to fires which appeared to have

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started spontaneously, by the will of God, or to other phenomena with the cause of which we are familiar while our racial predecessors attributed them to magic. Just as the earliest mental phase of the baby may be paralleled by that of the primitive savage when both accepted existing conditions without wonder or inquiry, so the second phase may in like manner be paralleled. The savage, like the child, passes from indifference to wonder. The child has been likened to a continuous why ? and the savage in a similar manner shows great curiosity ; but whereas the child has his educated parents to inquire of, the savage had to puzzle out the answers for himself, and very childish they were. He begun by attributing life and knowledge to inanimate objects, and thus arose the earliest religions, which Professor Tylor classes under the term Animism. Everything visible was credited with having a soul or spirit. Each race evolved a theory by which it accounted to its own satisfaction for its appearance on earth, but with the growth of knowledge in the next race this theory became discredited and gave place to another which appeared to be more satisfactory.

THE NEW EVOLVED FROM THE OLD.

“ If savage races, as the nearest modern representatives of primeval culture, show in the most distinct and unchanged state the rudimentary mythic conceptions thence to be traced onward in the course of civilisation, then it is reasonable for students to

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of religion, and in some cases these two offices have been united in the same individual. "When once a special class of sorcerers has been segregated from the community and entrusted by it with the discharge of duties on which the public safety and welfare are believed to depend, these men gradually rise to wealth and power, till their leaders blossom out into sacred kings. But the great social revolution which thus begins with democracy and ends in despotism is attended by an intellectual revolution which affects both the conception and the function of royalty. For as time goes on the fallacy of magic becomes more and more apparent to the acuter minds and is slowly displaced by religion."¹ A more absurd mixture of sense and nonsense would be difficult to find anywhere outside these amazing Lectures.

THE OCCULT SCIENCES.

In the first place, the priest is the medicine man and conjurer of the tribe. He places men, women, or articles under taboo,—that is, under the protection of the God or Gods,—he pronounces incantations to produce rain and practises other forms of magic. The religious ceremonies are all more or less magical, and religion even to the present day is not wholly divorced from magic. There are religions the priests of which profess to be able to influence the conditions of souls in purgatory. The belief that the Deity can be coerced or cajoled or persuaded is still maintained. Our magic is more subtle, more refined perhaps than that of the

¹ *Lectures on the Early History of the Kingship*, Lect. v. p. 127.

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savage, but it has not ceased to be magic. The ancient lore of the Chaldeans has not yet died out, and was seriously discussed by Bulwer Lytton in his Preface to *Zanoni*, and Bulwer Lytton was very learned in the ancient science still taught in the universities. E. F. Benson deals with Egyptian and Lybian science in his *Image in the Sand*, and the belief in the occult and supernatural is very prevalent still. In the Bible Jacob wrestles with the Lord and prevails, while Moses and Aaron are simply more clever as magicians than the magicians of Pharaoh. Joseph, Daniel, and others are more skilful expounders of dreams than the soothsayers of Egypt or Babylonia. This belief in the occult may be traced back to the early imaginings of the primitive savage, and becomes more and more elaborate as it is evolved until we find it as it is in society at the present time. But the savage believed that with the aid of his science he could influence the God or Gods, and this belief has not altogether died out. It has been argued that the persistence of this belief may be taken as evidence of its truth, and I shall deal with this later on.

THE HISTORIAN AND THE PHYSICAL INQUIRER.

In the meantime we may cite the continuation of the belief in the occult as evidence that the older and more childish races were sincere generally in their belief in it also. Dr. Frazer, it appears to me, must be classed with the members of the University ring, which dominates literature to-day, who do not under-

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stand the full scope and meaning of the theory of evolution. Many of them, judging from their remarks, seem to regard the savage as having degenerated from some previously higher grade of civilisation, while others credit him with knowledge due to the later development of science and represent him as thinking as we think. The whole history has been falsified by one or other of these errors. "This expectation of discovering regularity in the midst of confusion is so familiar to scientific men, that among the most eminent of them it becomes an article of faith; and if the same expectation is not generally found among historians, it must be ascribed partly to their being of inferior ability to the investigators of nature, and partly to the greater complexity of those social phenomena with which their studies are concerned."¹ I have already said that the historian errs through ignorance of science. The fact is that the historian is inferior to the scientific observer because he starts his work without being well grounded in the evolution theory, a knowledge of which is even more necessary when dealing with mental phenomena than it is when dealing with zoology, botany, geology, or other physical science, because the mental phenomena are more complex than the physical phenomena.

PREJUDICE AND INTOLERANCE.

If we divest our minds of all preconceived ideas, we find that the evolution of religion, language, and other

¹ Buckle, *History of Civilisation*, vol. i. ch. i. p. 6.

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mental attributes of humanity follow precisely the same lines as the evolution of the physical attributes. I have compared the primitive savage to the baby, and the child in its growth to puberty illustrates the advance of man as a whole from the baby to his present position. The Jew is slightly more childish than the Goth, but the Jew has had the advantage of association with some section of the Gothic race for many generations. The other branches of the Semitic race are less advanced than the Jew because they have not had this association. But both Jew and Arab have been systematically misrepresented by partisan theologians, so that our knowledge of them is of a very unsatisfactory nature. It is our duty in the interests of truth to endeavour to understand the Jew and the Arab in order that we may know ourselves, but the subject has been so obscured by ignorant and intolerant partisans that it is now very difficult to ascertain the truth. Before dealing with this, however, it is necessary to devote a little more space to earlier developments in the religious idea. The Hindoo developed a highly moral religion which has been a powerful factor in elevating human thought in the East and has spread through China to Japan, but it is a long way from the primitive Animism to these. What we learn from the study is that the Gods of the more childish races were very human : "so long as men look on their Gods as beings akin to themselves, and not raised to an unapproachable height above them, they believe it to be possible for those of their number who surpass their fellows to attain to divine rank after

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death or even in life. Incarnate human deities of this latter sort may be said to halt midway between the age of magic and the age of religion."¹ There has been no break between the two. Animism passed gradually into the worship of animals and then to the worship of men.

ANIMAL GODS.

"Es war natürlich und beinahe selbstverständlich, dass der schwache, schlechtbewaffnete Mensch vor dem übermächtigen Tier, das sein Leben bedrohte, zunächst niederfiel und betete: Sei mein Gott. Vor jeder anthropomorphischen Gottesverehrung steht der Tierkult, weil das wilde Tier sich zunächst als der stärkere Teil erwies."² Man attributed to the animal all those qualities which he regarded as best in himself. "In seinem unbewussten Sein steht das Tier Gott näher als der Mensch. Unbekümmert geht es seinen Weg und folgt seinen Instinkten; und dieser Weg ist Jahves Weg, und diese dunkle Eingebung ist die seines Gottes. Jehovah bedient sich der Tiere, um seinen Willen bei dem Menschen durchzuführen; sie sind sein Werkzeug."³ "Man sagt: der Weg zur Natur sei der Weg zu Gott. Ist dies so, so ist Israel diesen Weg gegangen."⁴ The savage was profoundly stirred by the apparent knowledge of the animal—what we call instinct—and gradually developed the belief that if the animal was not a God

¹ *Lectures on the Early History of the Kingship*, Lect. ix. p. 279.

² *Das Tier Jehovahs*, von Ernst Heilborn, Kap. xi. s. 27.

³ *Ibid.* Kap. iii. s. 53.

⁴ *Ibid.* Kap. iv. s. 67.

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himself he was at least taught by God and therefore more or less a representative of God. This naturally led to a study of the animal, and the Semites as shown in the Bible surpassed all the older races in their knowledge of the animal. But there was no break between the worship of trees, stones, rivers, and other inanimate objects and the worship of animals, nor between this worship and the worship of man. The one grew naturally out of the other, and both were mingled together before the older science was entirely superseded by the younger.

DESIGN IN EVOLUTION.

We may indeed say that in all forms of religion hitherto evolved man has worshipped himself. Animism meant the attributing of all that were regarded as the highest and best attributes of the race to inanimate objects and out of these evolving a sort of composite being possessed of all knowledge and wisdom. The same idea runs all through animal worship. We see the idea more clearly when the deification of man begins. Here we have the supreme God or creator and destroyer with other Gods and Goddesses, each one representing some one or more quality of the mind, and monotheism does no more than unite all these attributes in the one person so that the God becomes the perfect man. The conception of the God or Gods differs in each race because each race differs more or less in its characteristics from every other race. And each race as it improves on the science of an older race

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those who come after him, and has invented the term "projected efficiency" to explain the process. This also is the lesson which Maeterlinck teaches in his *Life of the Bee* and I have endeavoured to illustrate in *The Anglo-Saxon* and *The Evolution of the World and of Man*. The beehive gives us a picture of the highest organisation of a community in the animal world; but the science of the bee, developed solely by the operation of the natural laws, differs very materially from the science of man. It is confined solely to the obtaining and storing of food and the care of the young, while man's science embraces the whole universe and all that affects our minds or bodies. The bee gathers honey from flowers which grow spontaneously and without his labour. Man has to plant trees, corn, etc., to provide food for himself. Man, too, is not satisfied with food alone. He requires instruction and amusement. What he will be when he becomes as perfect in his station as the bee is in his we can only conjecture. The bees have all the one trade; man will have many trades. The bee confines his work to a small hive; man will be a gregarious animal united throughout the world. It seems impossible to us that man can ever individually acquire all knowledge, and we are forced to conjecture that some men will be perfect in some one branch of science, others in some other branches of science, and that the work of the world will be carried out on co-operative principles by experts, but who can say? When the whole of the evidence is collected it may be possible to give a plausible guess as to man's future state on earth,

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but at present even moderate conjectures seem to be so extravagant as to be impossible. The subject, however, is of vast importance, as on this inquiry depends our future conception of our duty to God.

CHAPTER V

THE PASSING OF THE KING

The Childhood of Science—"Give us a King"—Which are the Better Classes?—The Kings and their Subjects—The Land Question—The Latin Spirit—An Intrusion—The Mote and the Beam—Conscious and Unconscious Evolution—Science not Exact—The Unknown Forces—Absurd Survivals—France Further Advanced than England—The Barriers to Union.

THE CHILDHOOD OF SCIENCE.

THE evolution of our most ancient of institutions may be traced almost without a break from the leader of the herd of gregarious animals to the kings, emperors, and other potentates of the present day. The first kings were heads or chiefs of a tribe, but as civilisation developed many tribes became associated together, and then there was one supreme king or lord who ruled over many inferior kings or lords, and these, like the male leaders among animals, held their positions as long as they were physically superior to those under them. When the priestly caste arose the power was divided between this caste and the military caste. The priest was the teacher of science; he studied nature and became the exponent of the will of God as it was understood by the race. We call these men the

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medicine men and conjurers of the tribe, but their authority was just as potent as that of the heads of religious orders of the present day. Man was very childish, very credulous, very imaginative, and self-interest—the love of wealth and power—was just as potent then as now. We have an example of a similar childish credulity to-day in the dependence of numbers of persons, far more highly educated than the savages, on the prophecies of racing tipsters, and we may learn from this how easily men may come to believe in their own powers and induce others to believe in them. The rain producers studied the signs of the times just as the modern tipster studies the condition of the horses. If he guessed rightly on one or two occasions his reputation was established both in his own mind and in the minds of his followers. When he failed he accounted for his failure to his own satisfaction. The science of the day was just about on a par with the science of horse-racing now, and the successful tipster would in those days have been almost worshipped as a holy man who understood the will of God and was perhaps in direct communication with the God or Gods.

“GIVE US A KING.”

In many cases the offices of priest and king were united in the same person, and in this case the king was deified during his life. He was hailed as “King of Kings and Lord of Lords,” and divine honours were paid to him. He was ruler of the State and head of

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the Church, and we may recognise a sort of burlesque survival of these beliefs among us at the present time. But the older races did not understand burlesque. Like the child, they took everything very seriously. The evolution of the king and the priest reached its highest development in the Melanochroi race, the two offices being kept separate and distinct. Perhaps we may regard this as a sort of degeneration from the high estate of the Pharaoh in Egypt, or Nebuchadnezzar in Babylon, or the rulers of other lands who were both high priests and sacred kings, and if this is so then we may perhaps regard this as the first sign of the decadence of these offices. The Semites appear to have been governed principally by their priests. The Arabs were divided into tribes, while the Israelites were ruled by the priests and judges up to the days of Samuel, who was displeased when the people cried, "Give us a king to judge us."¹ He warned them that their king would cost them much, but to no purpose. A king was a necessity in those days. The democratic spirit had not yet been developed in man. Society naturally divided into castes—an upper or governing class, and a lower or working class—and our race appears to be the first to develop a democratic spirit and a sense of individual responsibility. In all the older races the great mass of the people have been content to be governed by the few, and this small governing class has been composed of the most ambitious, the most active and enterprising of the community. That this culling out of the strongest,

¹ 1 Sam. viii. 6 *et seq.*

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the most learned, and generally the best men of the races has had a powerful influence in elevating humanity cannot be doubted, and now that we are face to face with an entirely new development, it behoves us to study the past carefully in order that we may prepare for the future.

WHICH ARE THE BETTER CLASSES ?

The class of men who, like the leaders among gregarious animals, become the ruling class is, in the first instance, composed entirely of the most capable men of the race. The kings are natural leaders and military organisers, while the priests are the most learned, the builders-up of the science of the race. But it by no means follows that the children of this class are as capable as their fathers. They are highly trained or educated, but they do not always inherit their fathers' capacity for leading. After a generation or two the hereditary noble class degenerates into self-indulgence. We read in all the ancient stories of all races of the feasting, the extravagance of the kings and nobles. They have no more power of self-control than the rest of their race, and as a consequence the superior caste would die out in a few generations but for the fact that it is constantly strengthened and supported from those beneath it. I may illustrate this from modern examples. Where do we find our centenarians ? Not among the hereditary nobles so much as in the poor-houses or among those who have lived hard, laborious lives on plain food. It is among the well-to-do that

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degeneration shows itself. The highly educated women produce fewer children. In modern times they shun child-birth by means unknown to the older races, but even without this they are far less prolific than the hard-working women. We frequently hear laments that the lower orders are increasing, while "the better classes" decrease; but, looking at the subject from the evolutionary point of view, are these the better classes? The question is worthy of consideration. It seems that, so far as we can judge, mankind has been built up principally from these so-called lower classes, while he owes his progress from savagery to civilisation to the founders of the so-called upper classes. The aristocracies have always been built up by the physically or mentally strong men, the men of imagination or originality, but the science evolved by these strong or wise men was not sufficiently advanced to teach them to govern themselves.

THE KINGS AND THEIR SUBJECTS.

In the savage state the kings and priests lived as abstemiously and as laboriously as their subjects. There was no private property except in the weapons of war or the chase. All other things were in common. As civilisation advanced the leaders appropriated the best of the tools and weapons for their own use. At first all captives in war were killed, but later they were made slaves and compelled to work for the benefit of their masters. As the power of the governing classes increased the whole of the population was

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reduced to bondage more or less severe. The effect of this was that the ruling class became more and more tyrannical, and the ruled more and more obsequious and submissive. But from time to time rebels arose against this oppression, and these if they were defeated were killed off without mercy, and if successful were received into the governing class. As well-known examples I may refer to Napoleon Buonaparte or Cromwell. These are only prominent types of a class of men which has always existed. In the early stages of cultivation the land was common property. Then, sections of land were set apart for public purposes and were vested in the king, as representative of the people. These sections were at first cultivated by the people at stated times, an early application of the *corvée*. Later they were cultivated by serfs or slaves. As the power of the king increased he became the personal owner of all the land and property in the kingdom, and granted it to his nobles or those whom he regarded as worthy, but he always retained the right of confiscating this property for certain offences, one of the chief of which was *lèse majesté*. Thus the king, who was primarily merely the representative of the people, usurped the right of disposing of the public property to strengthen his own position.

THE LAND QUESTION.

"Among primitive peoples property in land is practically unknown. Each tribe has a district over which length of custom has allowed it to wander freely,

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and all its members share in its possession." ¹ "It is not until Deuteronomy (xix. 14, xxvii. 17) that it becomes necessary to prohibit the removal of the neighbours' landmark. The land-grabbing tendency of the rich and powerful was one of the curses of monarchy." ² This systematic repression of the lower orders was in active operation when what is known as the historic period begins. In the earliest records of Assyria, Babylon, and Egypt, society consisted of a luxurious ruling caste and a laborious slave or serf caste. This was the position in Greece and Rome, in England until the Reformation, and in Russia until the reign of Alexander II. During this period race has succeeded race, but although the young race has displaced the governing class of the older race, and has established a ruling class of its own, the condition of the mass of the people has altered but very slightly. The one change that has been made in all these racial movements is that the ruling caste has changed from an alien race to the race of the ruled. Then one has understood the other, and the situation has been satisfactory. In early times, when Ireland was ruled by the Celtic nobility, the people were satisfied, but when an alien nobility was imposed on the country the people rebelled. Very gradually the Celtic race has been practically bred out, but the Roman laws are still enforced. The rule has become an alien rule in the course of evolution, and there will never be peace until it is abolished. The Irish are as determined to govern

¹ *The Laws of Hammurabi*, Stanley A. Cook, ch. viii. p. 180.

² *Ibid.* p. 194.

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themselves as any other section of the Gothic race, and there can be no lasting peace until this fact is recognised.

THE LATIN SPIRIT.

To return to our subject : if we ask ourselves what has been the effect of this repression of the lower orders, the answer must, I think, be that it has taught them to govern themselves, while the governing classes are as little capable of self-government as their savage ancestors. We may trace this power of self-control to the Semites, the Hindoos, and, more especially perhaps, to the Chinese, but we see it at its best in our own race. The Melanochroi are essentially an impulsive, turbulent race, and the fear of Demos was always uppermost in the minds of its rulers. Hence the custom of lining the streets with military. The king was always in dread that a rising might take place. In the more advanced countries—America, Canada, Australia, for instance—huge gatherings take place with only a few police. In England it is much the same, but the military is not far away, and generally more police are at hand than in other Anglo-Saxon countries. The lining of the streets with military at royal processions may be regarded as comic-opera business rather than a necessity, but it was not so a century or two ago. At present it is very difficult to determine exactly when these precautions may be safely abandoned. We have still the impulsive Latin among us, and owing to what is called the system of

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education, the Latin spirit is fostered in those who have not much Latin blood in their veins. The Christian religion is based on the Latin, not on the Gothic character, and as long as that is taught in the universities and schools the present anomalous conditions will be perpetuated. The Latin has no power of self-control, and that quality is not inculcated in his religion. He is taught to depend wholly on others for guidance.

AN INTRUSION.

The tracing of the evolution of this capacity for self-control in our race is of great importance. Unfortunately it is so new a study that there is but little evidence to be adduced from books. But the Hindoo has developed a humanitarian spirit under the influence of his religion which may be compared with the humanitarianism in Gothic countries. He regards life even in the animal as sacred. The lower-class Chinese are natural philosophers. Their fatalism prompts them to regard misfortune as the will of God and to accept their troubles calmly. The Semites also show more or less of this power of controlling themselves, while the Greeks and Latins have to be repressed by force when their passions are aroused. It is because the Latin differs so radically from the developed Anglo-Saxon in this and other characteristics that I have said that "The rise of the Melanochroi appears to have been a sort of intrusion and to have caused a break in the direct evolution of the moral religions and the higher science of brachycephalic

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man.”¹ If this is so, there is no hereditary connection between these races, and the connection between them has been one of association only. This association has, however, been so close, so intimate, that we have extracted all that is good in the Melanochroi to pass on to future races which will have to recognise the Melanochroi among their ancestors. The Melanochroi are artistic rather than scientific, and if we owe our love of art and the beautiful to them, we have reason to congratulate ourselves on our connection with them. The evil in their character—that is, those qualities which seem evil to us—will be eliminated, while the good or beneficent qualities will not only be assimilated by us but will be transmitted to those who may follow us. I have dealt at some length with the characteristics of the Goths and the Latins in *The Anglo-Saxon*, and therefore I may refer the reader to that work, but I may point out that the study of our own characteristics is not so easy as the unthinking may imagine.

THE MOTE AND THE BEAM.

We are apt to be very severe when judging the characters of others and very lenient to ourselves. The mote in our brother's eye is frequently so very prominent, while the beam in our own eye is—well, not so serious after all. We find excuses for our own faults but not for those of our neighbours. And as it is with ourselves so it is with our race. All the

¹ *Evolution of the World and of Man*, ch. xi. p. 184.

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older races have regarded themselves as superior to all alien races. They are "the heaven-born race," or "God's peculiar people," or something of the kind. The theory of evolution, however, affords no basis for any such childish belief in our case. The older races are simply children, while we have grown up. The theory by which we account for our appearance on earth "affords no grounds for the belief that the Creator has shown any more care or attention to any one race than He has to any other race,"¹ not merely of man but of the plant or animal. The younger race has in all cases been superior to the older one simply because it has inherited from these older races all their better qualities, while the characteristics which are not beneficial are gradually eliminated. That is the course of operation of the natural laws in all cases, and there has been no alteration in those laws in the interests of our or any other race, or species, or organism. It is due, therefore, to the laws imposed on our race, in common with other organisms, that we are superior to any of the older races, but as a natural corollary we have to realise that we shall be inferior to the races which succeed us. These races will inherit from us all that is good or beneficial, and will reject all that may appear to them as inimical to their well-being.

¹ *The Anglo-Saxon*, ch. iv. p. 43.

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CONSCIOUS AND UNCONSCIOUS EVOLUTION.

What is worthy of note in this connection is that hitherto man has been developed by the action of these laws without his own knowledge, and that therefore his progress has been unconscious as the development of the animal or the plant was unconscious. The older races cannot therefore be regarded as responsible for the evil in their character or in their actions any more than the animal. Responsibility comes only with knowledge and consciousness. Our science has revealed to us the existence of the laws imposed on nature by the Power which evolved the universe, and it is our duty to study these laws with a view to learning their meaning and intention. We see that the older races and the animals have under the influence of these laws developed a knowledge of their own characteristics, and that this knowledge has become the basis of their religious system in the case of man, and of what we call instinct in the animal. But what these have done unconsciously we are called upon to do knowingly. It is because we are capable of understanding the process by which man has been evolved that I have suggested that in our race man attains to that position which may be compared with the arrival at puberty in the individual or the age at which the race evolves its theory of the creation. At puberty the child changes into the adult. He begins to understand himself. When the race accepts the creation theory of the race it begins to understand itself and to formulate its

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religion, and now we have passed through the childish ages of the races, we have evolved a theory to account for man's appearance on earth which is capable of absolute proof. We have already accumulated sufficient evidence to satisfy any reasonable person who takes the trouble to investigate it, and we are yearly accumulating more, so that we may reasonably anticipate that in time this science may become exact.

SCIENCE NOT EXACT.

It is true that other races have arrived at a similar knowledge of themselves. St. Paul used very much the same arguments as I have advanced when he said, "When I was a child, I spake as a child, I understood as a child; but when I became a man I put away childish things."¹ And the same idea underlies the belief of the followers of Mohammed, namely, that in "the brotherhood of Islam there was an end to the pride in ancestry which marked the Days of Ignorance, all Arabs who adopted Islam being equal, or only differentiated by their piety, and that a wholly new epoch was started by its introduction."² In both cases the new knowledge was attributed to a direct revelation from God, but reasoning from analogy we know that this increase of knowledge was due to the evolution of the race under the influence of the laws imposed on us by God, in precisely the same

¹ 1 Cor. xiii. 11.

² *Mohammed and the Rise of Islam*, D. S. Margoliouth, ch. xiii. p. 445.

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way in which the animal had developed its instinct and the savages their religions. It may be urged that, judging from the uniformity in the development of the races whose histories we know, all animals and races of men have, under the operation of the laws of evolution, passed through similar crises and developed religions which have afterwards been superseded by higher religions, therefore there is no guarantee that our religion will be any more stable or enduring than these older religions; and the only reply to this objection can be that it will not be more enduring than these. Like all other religions, it will be the religion of our race, the guide by which we shall regulate our conduct, but it will not be binding on any other races, except in so far as it represents their characteristics. Every one of the old religions has been based on some scientific truth. In some religions there has been less exact science than in others. This basis of truth remains, and it is merely the childish extravagances which have been grouped around it to account for phenomena other than those accounted for by the truth that will be altered. If we make the physical basis of religion exact, as we possibly may do, there will be no alteration in future so far as that goes. The older races have not done this, for none of them made any branch of its science exact. But there are phenomena for which we cannot account.

THE UNKNOWN FORCES.

We know that the body of man is composed of matter, and matter is indestructible. When a man dies this matter is sooner or later dispersed and mingles with other matter, but of the origin of life we are yet ignorant. But there seems to be evidence of another force in addition to life. There is the power of thought, of will, or, as I have called it, the controlling mind. "We have traced the gradual development of the moral and mental characteristics—such as sexual desire, maternal love, love of home, memory, the reasoning power, etc.—from their earliest manifestation in the plant and the animal to their highest development in the modern Goth, and we realise that further development is necessary before these can be regarded as having attained such a degree of perfection as they appear to be capable of. But, although those sentiments appear to be associated with life, we are by no means satisfied that they owe their origin to the same physical force which apparently is the first cause of life. Thus we come to the conclusion that another force—a power of volition, of will, or mental activity—acts in conjunction with the purely physical forces, and that to this force is due the stability, the continuity, the orderly progression, which the course of evolution assures us has been maintained through countless ages." ¹ It has been suggested that electricity, acting on matter under certain conditions, is the cause of life, but this has

¹ *Evolution of the World and of Man*, ch. xv. p. 182.

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not yet been demonstrated to be true. We know, in fact, nothing about the nature of either life or electricity. We have learned to use electricity for certain purposes, and we know that it is a powerful force which may be converted into light, heat, and motion, so that we are assured that these physical forces are connected or correlated; but that is all. We know also that the older races noticed phenomena caused by electricity, and accounted for them in various fantastic ways. In like manner we are aware of phenomena for which we cannot account, but which we call psychical.

ABSURD SURVIVALS.

The suggestion I have made is that there may be a moral force, or a series of moral forces, comparable with the physical forces—heat, light, motion, electricity—which produce these phenomena, and that until we ascertain the nature of this force or these forces we can only conjecture—as the older races did with regard to the physical forces—as to their character. It is in this direction, therefore, that future races will have ample scope for the further development of science, even if we make the physical basis of religion exact. In that case we shall have answered one of the questions which have engaged the attention of man from the beginning of his development, namely, Whence come we? It seems to me that it would be hoping for too much to expect that our race will complete the scientific record and

discover everything that is to be known. That is reserved for the perfect man, and we are not yet so perfect as to be capable of such a development. We have to prepare the way for this increase of knowledge—for the advent of the perfect man—by removing those obstacles which stand in the way of his development. The priest and the king have done excellent work in their time, but they seem to have fulfilled their duty and now stand in the way of further development. They have disappeared in other Anglo-Saxon lands, so that Great Britain is the only English-speaking country in the world which still has a King, a House of Lords, and an established priesthood. We may regard these, therefore, as ridiculous anomalies in civilised countries in the twentieth century. We may regard the Republic of France as being as stable now as those of America, Australia, etc., because a generation of people who have not known monarchical rule has grown up in that country. Every year the old Monarchists and Buonapartists are dying out, and their places are being taken by Republicans. In another century these Monarchists and Buonapartists will be an object of gentle ridicule, as the Legitimists and White Rose Societies are in England now.

FRANCE FURTHER ADVANCED THAN ENGLAND.

The recent peaceful separation of Church and State in France may be regarded as an evidence of the growth of the democratic and republican feeling in that country. France is stepping into line with the

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English-speaking republics more rapidly than England is. If the Englishman prefers to continue to live in the age of comic opera rather than to step out into the modern world, no other people have the right to complain, although they may regret the fact. There can be no doubt that the survivals spoken of stand in the way of any close and intimate connection between Britain and her daughter-nations. It was a king who caused the rupture in the Anglo-Saxon family, and it can never be healed up while a king stands in the way. I say this without any personal animus against the present King, of whom I know nothing. I am willing to credit him with all the tact attributed to him in the papers, but experience tells us that the people are never told the truth about their king until after his death, and the king is never told the truth about his people. One peculiarity may be noted at the present time, and that is that while there are many people in all the European monarchies or empires who believe that their particular king or emperor is the best possible ruler, they are ready to denounce other kings or emperors as melodramatic tyrants or burlesque rulers more or less comparable with Bombastes Furioso.

THE BARRIERS TO UNION.

"The great barrier to the union of the Anglo-Saxons throughout the world is undoubtedly the tenacity with which the Englishman adheres to the relics of his mediævalism,"¹ and yet he is constantly urging others

¹ *The Anglo-Saxon*, ch. xxiii. p. 298.

to work towards this end. In her articles on Australia in 1893, Miss Flora Shaw (now Lady Lugard) said that such a union, "from which America was excluded, had no attraction for the Australians."¹ The Englishman is very Latin still. He has not yet learned to govern himself, and consequently he desires to govern everybody else. He fails to realise that if such a union is to become possible he must pave the way to it. Neither the American, the Canadian, nor the Australian can give up their freedom and step back to the mediævalism of the English. I was sitting one day in the Zoo when a lady sat down beside me. I asked her whether she came from America, and she replied "Yes." Then I inquired how she liked England. "Oh," she replied, "I'm delighted with it. It's all so quaint, so old-fashioned. It's just like going back a century or two into the mediæval ages: I wouldn't have it altered for anything. I should just love to preserve it as it is!" Now that is precisely how England strikes a Canadian or an Australian, but instead of being delighted they are grieved at it. The stay-at-home Australian believes England to be governed very much as Australia is, and hopes for a federation of Anglo-Saxon republics in due time when the Americans purify their government and step into line with Canada and Australia. But the Australian who visits England realises that it is this country rather than America that keeps up the barriers between the sister countries. The Americans are governing themselves badly, it

¹ *The Times*, August 2, 1893, "Letters from Australia," No. xv.

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must be admitted, but still governing themselves. The Englishman is still ruled more or less by a governing class, as the ancient Greeks, Egyptians, Assyrians, and other semi-civilised peoples were. How much longer this is to last it is impossible to say, but that there is any element of permanency in it must, I think, be doubted by every thinking person. But while we may hope that the time is not far distant when the barriers to the union of the civilised nations may be removed, we must also realise that hasty and unconsidered reforms are undesirable. In the rise of the Labour party and the agitation for woman suffrage England is closely following Australia, and the other reforms will come in due time when the public mind is prepared for them. I believe that they only have to be mentioned to set English men and women of all classes seriously thinking about them.

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ment of the new science on which our racial religion must be based. When Wickliffe revolted against the rule of the Church he was followed by Huss of Prague, and, by degrees, the right of every man to read the Bible and judge for himself was established in all the more Gothic of the communities. We may trace the evolution of this belief in individual responsibility, as opposed to the responsibility of the Church and the duty of self-government as compared with the rule of the priest, through all the later developments in religious beliefs. Calvin was more thorough in his methods than Luther, and therefore it is in the Calvinistic Churches that the power of the laity is greatest. The Presbyterians elect their own ministers. There was no organised clergy among the early Baptists and Independents, but later on, as the tenets on which these sects based their beliefs crystallised, an educated clergy grew up. The followers of Fox and Penn abolished the clergy altogether, and there is nothing of the kind among the Friends or Quakers to this day. This sect has therefore adhered to the principle which the early reformers strove to establish more consistently than any other sect. But the various sects represent the age at which the Goth had arrived when they were founded rather than the Gothic spirit of the present day. Knowledge has developed since that, and much of what the founders of these sects believed has since been invalidated by scientific discovery. The sects therefore do not represent the Gothic character now, and therefore they have no *raison d'être*.

CHILDISH IGNORANCE.

How consistently the authorities of these sects ignore the fact that it is they that have changed and not the Roman Catholics is illustrated by the following: "The representatives in England of the Church of Rome are at the present time as much a dissenting sect as any Protestant nonconformists. We can indeed give the date when the Romanists formed themselves into a separate community. We all know that it was only within the last few years that they established a hierarchy in England—tracing that hierarchy not to Augustine, but to Pope Pius IX."¹ The worthy Dean ignores the fact that it was the founders of his Church who seceded from Rome and were excommunicated on that account. We have no right to blame them for seceding. That was the natural result of the evolution of the spirit of their race, and it is by studying these and other such movements that we may trace the gradual growth of the spirit of the young race to its fuller development of the present day. What makes us wonder is how they could have been so blind to the truth for so long a time, but they had not the knowledge which we possess to guide them. Henry the Eighth, Archbishop Cranmer, and other leaders in this revolt were simply asserting their own right of judgment as against the authority of the Church, while at the same time they denied the same right to others. Hence they raised up a rival Church,

¹ *Lives of the Archbishops of Canterbury*, Dean Hook, vol. vii. ch. i. p. 39.

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for which they claimed the infallibility of the older Church they had abandoned. The democratic spirit which distinguishes the Goth from the Latin had not then developed sufficiently to permit them to grant to others the rights they claimed for themselves. They were, in fact, a mongrel mixture, part Goth, part Latin, and analyses of the character of these and other leaders of thought in this and other ages would throw some light on the gradual differentiation of the Goth and the Latin.

INFLUENCE OF THE BIBLE.

The Presbyterian, Independent, and other sects show some advance in the development of the democratic spirit, and, as I have said, it shows itself more fully in the Friends or Quakers than in other sects, but "although they soon came to be respected for their consistency, they were laughed at for their peculiarities, and therefore exercised but little influence on the masses."¹ The character of Oliver Cromwell "presents a most remarkable mixture of the Latin and Anglo-Saxon tinged with a Jewish cast from his study of the Hebrew Scriptures."² The first translation of the Bible into the English vernacular was made by Wickliffe, but this was superseded by that of Tyndall, and the influence of this book on the evolution of the Gothic character can scarcely be overestimated. The Church of Rome had put its own interpretation on the Bible, based on the utterances of the Fathers of

¹ *The Anglo-Saxon*, p. 162.

² *Ibid.* p. 139.

the Church, who were all either Greeks or Latins. But the Goth rejected this interpretation, and took the Bible in its literal sense. Hence the commentaries have had little influence on the evolution of the Gothic character. It is to the Bible itself that we must attribute the growth of the democratic spirit, and more particularly to the Hebrew books, not the Greek or Latin portions, or commentaries contained in that book. The words of Jesus and the Old Testament made the greatest impression on the character of our race, while the Greek and Latin commentaries and explanations have gradually weakened in spite of the authority of the schools, which have always supported the Latin view. But this discrimination between what was Hebrew and what was Greek or Latin in the Bible was only beginning in Cromwell's time. Hence "the republicanism of the Anglo-Saxon was simply the republicanism of the Latin or the Greek. It beheaded the king, but only to place another personal ruler in his place."¹

THE SPIRIT OF DEMOCRACY.

If we read Buckle's *History of Civilisation in England*, we find how clearly he supports the view I have here advanced, and it makes us regret that he wrote without a knowledge of racial development. It only required that knowledge to enable him to write an epoch-making work, and as it is he has said very much which goes to prove the theory I have advanced. In

¹ *The Anglo-Saxon*, p. 140.

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politics as in religion we see the gradual evolution of the spirit of democracy, the assertion of the right of private judgment, the sense of self-responsibility, and the determination of each section of the people to take their full share in the government of the country. The movement began with the signing of Magna Charta. This was followed by the rise of the middle classes and the growth of the Constitution, for the account of which I may refer the reader to Buckle, as I have referred him to Tylor for the evolution of earlier civilisations. And just as we may see representations of our early ancestral races in modern savages, so we may see in the various Gothic countries representations of the conditions through which the more advanced Gothic nations have passed. The American feels as if he had stepped back a century or so when he visits England. The Canadian or the Australian feels as if he had gone back a century when he visits the United States. Municipal government, for instance, has made no progress in the great Republic since the Georgian era. The conditions in Russia are very suggestive of earlier times in England. The penal settlements in Siberia can be scarcely more savagely governed now than were the penal settlements in Australia in the first half of the nineteenth century.¹

THE INFLUENCE OF FRANCE.

Not very many generations ago men had their ears cropped and their noses slit for small offences

¹ See my *Story of the Australian Bushrangers*, ch. i. and ii.

against the laws ; traitors were pressed to death : and so we go backward to the time when men and women enjoyed the sight of a heretic being burned as much as the white savages of America do now the burning or torturing of a nigger. We have to think of these things to realise how very short a distance we have as yet travelled from savagery. And we are still under the guidance of the religion which sanctioned the laws under which this savagery was perpetrated. In fact, we are still in the barbarous age, with a thin veneer of civilisation spread over the surface to hide the ugly sore beneath. When the American colonists asserted their right to govern themselves, they were simply following the example their British fathers had set them. The masses were still in favour of a monarchical government, but the leaders had been profoundly stirred by the development of the Gothic spirit in France. France is generally regarded as a Latin country, and no doubt the basis of the population is Latin. But here, as in Britain and Ireland, the Latin is being gradually superseded by the Goth. We have no more control over this development than we have in deciding in what country we shall be born. And it is only by self-examination that we can at the present time decide to which race we belong, so intimately are they entangled together. In all the Gothic countries the educational institutions are fighting powerfully in favour of the dying race, and are consequently retarding the evolution of the young race. And each individual must decide for him or her self whether he or she will cast his or her influence in

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and bows before a person whom he has been taught to regard as his superior, but the man who regards himself as superior to his fellows. As we have seen, the kings, nobles, priests, and other leaders who constituted the ruling caste, the aristocracy among savages and barbarians, were actually the strongest or the most learned of the tribe or community, but the superiority is not transmitted by heredity, and thus these aristocratic classes have to be renewed continually from the lower orders. There was none of this snobbery in Washington, however. He was a typical Goth in an age when there were few such to be found. It was largely due to this trait in his character, although there were other men but little inferior to himself in this respect who supported him in his action, that the first democratic republic in the world was founded.

SIGNS OF THE UNITY OF THE GOTHIC RACE.

Unfortunately, the democratic spirit of the Goth was not widely spread in America in the eighteenth century, and hence it was necessary to bind the masses by the Constitution. But this instrument, absolutely necessary as it was at the time, had done its work when a generation of men and women had grown up under the republican form of government, and has been a barrier to progress ever since. I have referred to this elsewhere,¹ and need say no more here. "While the French thinkers influenced America, the adoption of republicanism in its most modern form at the time

¹ *The Anglo-Saxon*, ch xvii., xviii. and xix.

reacted upon and influenced France."¹ But the democratic spirit was perhaps even less developed in France at the close of the eighteenth century than it was in America, and Napoleon, being a typical Latin leader, soon swept it away. A second attempt was made in 1848, but this also was broken down by another Napoleon trading on the popularity of his uncle. The third republic was established in 1871 after the war with Germany, and as this has endured until a generation of French men and women has grown up under republican government, it may now be regarded as firmly established. Every year the adherents of the old monarchy and the more modern empire are dying out, while youthful republicans who know nothing of either king or emperor are taking their places. One constant feature in all these movements is worthy of notice, and that is the rapidity and certainty with which any great religious or political movement in any one country spreads to other countries where the Goths are numerous. Wickliffe stirred up Huss and the Czechs of Bohemia. Luther of Germany and Calvin of Switzerland influenced religious thought throughout Western Europe. The speculations of the French philosophers affected all Europe and America, and the wave of political agitation of 1848 also shook many thrones and overturned one. It was only in those countries where the Gothic spirit was developing that this sympathetic union was developed. The Mohammedans, Hindoos, and other non-Christian countries were unaffected by it.

¹ *The Anglo-Saxon*, ch. xii. p. 162.

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EVOLUTION AFFECTS ALL CLASSES.

In Canada, Australia, New Zealand, and South Africa the Goth has grown up without aristocratic influence, and here we find the Gothic spirit at its highest development. These countries require no Constitution to prevent them from lapsing to monarchy. The same may be said of Switzerland; but whereas Switzerland is only a small mountainous district with no coastline, Canada, Australia, and South Africa are as large as Europe or as the United States of America, and New Zealand may be compared with Great Britain or Japan for size. If these countries can govern themselves, as republics, efficiently and honestly, it is quite possible that America, Russia, Germany, and Britain might do so likewise. France is not misgoverned, and recently she has stepped into line with the English-speaking republics by separating religion from the State. Thus we see that the people of all these countries are actuated by the same principle, and even Italy and Spain are following more slowly in the same direction. And the movement is not confined to the working classes. The change of race affects the governors as well as the governed, so that the so-called upper classes in these countries are not of the same races as their alleged ancestors were, and the genealogies of royal and noble families fail to show how or when this transformation took place. These genealogies are therefore valueless as far as they concern the individual, but an analysis of them might be valuable

as evidence of the change of race, and would be just as applicable to the population as a whole as to any of the families of which they pretend to be the records. And in making the analysis it must be remembered that the female is just as potent in transmitting racial qualities or characteristics as the male, and therefore it is as important to trace out the pedigrees of the mothers as those of the fathers. As a matter of fact, the mother's influence is generally more potent than that of the father, because the education of the children during their most impressionable years is generally left to the mother.

THE ALLEGED DECAY OF REVERENCE.

We hear frequently of the decay of reverence for ancient institutions, such as the reverence for rank, for instance, but if we inquire as to the cause, we are again confronted with the change of race. As I have said, the kings, nobles, priests, and other rulers of the older races were undoubtedly the best men of the race. This is as true of the Latins as of other ancient races. The operation of the natural laws brought these men to the front, and the masses, realising their want of leaders, accepted them at their true worth. But the best men of a race do not transmit their qualities to their children in all cases, so that the later generations owe their superiority to their superior education. But the masses do not see the difference. They require guides and rulers, and they reverence them. Hence the worship of kings in some races,

and the profound reverence of the masses among the Latins for their kings, seigneurs, and priests. They represented all that was good and powerful in the race. But our present royal and noble families do not represent the best and noblest of the population. "The king and the lord, who were necessities in a Latin community, have grown to be anomalies in Anglo-Saxon communities."¹ As a class they have done nothing towards building up our science. On the contrary, if these claims to descent from the Latin aristocracy are admitted, they represent the class which built up the science of the Latins, which is dying out. "The true aristocrats of our race are the scientific inventors and discoverers. Such men as Watt, Stephenson, Fulton, Arkwright, who certainly were not nobles or aristocrats from the popular standpoint, were greater men than the royal or noble families have produced since the Conquest. Any one of them—not to mention Darwin, Lyell, Mill, etc.—did more to increase our knowledge, to extend the influence of our race, and to advance civilisation, than all the batch of kings and nobles together."² The present aristocrats are mere pretenders, and occupy a position to which they have no right. The king in older races was the powerful one, "the man who can"; now he is the man who can't. His position has been exactly reversed during the past three hundred years. The case of the noble lord is precisely the same. I refer, of course, to those who claim "descent from the Conqueror" and his horde, not to

¹ *The Anglo-Saxon*, ch. viii. p. 101.

² *Ibid.* p. 112.

the new creations, who are still more contemptible snobs.

THE CHIVALROUS NOBLE.

We frequently talk of snobs and snobbery; let us examine, not from the point of view of Thackeray, but from the racial standpoint, the position which has grown up almost imperceptibly. In feudal times—that is, when our ancestors were dominated by the Latin spirit—the king and the lords represented what was good in the race. Hence they were revered as superiors, and were in fact true superiors and worthy of reverence. The Spanish *hidalgo* has been regarded as the typical nobleman—proud, stately, chivalrous, and generous. He was a father to his people, who were of the same race as himself, and was understood by them. He may have been a tyrant, but he had the right to command and to enforce obedience. He did not oppress the people, as a rule, for his tastes were simple. There were no very expensive luxuries in those days, and he lived very much as the people did, except that he was waited on instead of having to serve himself. And it was an honour to serve him or his. There was no snobbery on either side. For one man was born to command and the other to obey, and they understood each other completely. Then came a gradual, almost imperceptible change. The king and the noble lord remained stationary, but the people advanced intellectually. The king and the noble lord remained Latin by education, not because there

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was no admixture of blood in their case. The new race developed more rapidly in the governed than in the governing classes, and the position had changed. The king and the nobles no longer represented the highest and best of the citizens. They represented a bygone age. Luxuries increased with the growth of science and invention. The governing classes did nothing to help this movement, but they took advantage of the class laws they had imposed on the masses to appropriate to themselves the wealth thus created.

THE TRUE SNOB.

The position which has grown up under this development is a curious one and well worthy of study. The mass of the people do not think independently. They receive their opinions from their parents. They strive to keep up the old traditional attitude to the king and nobles, but their efforts lack that genuine feeling which existed in former times. Their acknowledgment of the superiority of those whom they are striving to honour is half-hearted, and the feeling that, but for the accident of birth, they are as good as the king or lord obtrudes itself, and the snobbery in their nature shows itself. They overdo their obsequiousness, sometimes in the hope of pecuniary reward, but generally in the desire for recognition as an equal. This is the snobbery that Thackeray satirised, but the true snob is the king or noble lord who claims a superiority to which he is not entitled. He is not superior, and in many

cases he is far inferior, to the man he looks down upon, simply because he was "born with a silver spoon in his mouth." That is true snobbery, and we see it more distinctly in England than in most other countries. It permeates all classes of society. The king despises all other men. The noble duke who pretends to trace his ancestry back to the Conquest despises all whom he regards as his inferiors, and cringes before the king; and so we go down the scale, and find each division of the nobility asserting the right of precedence over those of his fellows in the peerage beneath him, and humbly bowing to those above him. The merchant looks down on the trader, and society is divided into classes with scarcely any line of division between them down to the bootblack and chimney-sweep, and each class looks down on some other class and refuses to associate with its members, while each individual is striving to be admitted to the class just above it. The whole position is absurd and comic-operaish, and the amused onlooker from America or Australia wonders how much longer it will last.

A VICIOUS SYSTEM OF TRAINING.

We cannot blame either king or lord, however, as the conditions are not of their making. They have had no more influence on the evolution of the race than the man in the street, but they have taken advantage of the laws made by earlier generations to gratify their ambition for wealth and power, and as long as these laws are in force this ridiculous comic-

opera system will remain in operation. The educational establishments are specially adapted to perpetuate the class anomalies. "There is no indication of superiority in the infants of one class over those of any other class. It would puzzle a Philadelphia lawyer, to say nothing of an expert physiologist, to distinguish the baby of a duchess from the baby of a washerwoman, and, in spite of the assertions of obsequious novelists, there is no evidence to show that if the plebeian baby was removed from its sordid surroundings and trained and educated as the aristocratic baby is, it would not be its equal in refinement, in breeding, and in every other particular."¹ But the young baby prince or noble is never allowed a chance of developing naturally. From the cradle onward he is carefully educated in pure snobbery by flattering nurses and teachers. He is taught to regard himself as superior to the common herd, and he is pampered and spoiled throughout his whole career. When we realise how these people are trained from childhood upwards we may regard it as eloquent testimony to the general goodness of human nature that kings, princes, and noble lords are as good as they are, and we cease to wonder that they have been in many cases cruel tyrants in the past, while now they show no disinclination to live on the unearned increment created by the labour of others. It is a degraded position, not an exalted one, which they occupy at the present time. They compose an essentially useless class, an institution the value of which has passed

¹ *The Anglo-Saxon*, p. 107.

away. They are simply the cause of many of the existing evils, which cannot be abolished while this class possesses any power. But for the continued existence of this class of pampered paupers reforms might be effected in the disposition of property on a fair and equitable basis. But while this class exists and rules the country any such reform is impossible.

THE DEMOCRATIC GOTH.

While the worship of Mammon continues, and he who amasses the most wealth, by any or every means,—whether he inherits it from his father or cheats his fellows to gain it,—is regarded as a superior person, the policy of grab will continue, and children will be trained to regard themselves as heaven-born geniuses and superior persons simply because they happen to be the sons of their fathers. But when it is realised that persons so educated—if we may apply that term to their training—are the direct cause of many of the most grievous evils with which mankind is now afflicted, it will not be necessary to “strangle the last king with the entrails of the last priest.” Public opinion will be quite strong enough to effect the necessary reforms without resort to barbarous expedients worthy only of the childish races. We may feel some sort of respect for a king, for instance, who could shout, “Off with his head! So much for Buckingham!” with the confident assurance that his order would be obeyed without question. He was the man who could; but an emperor, king, or other personal

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ruler who pretends to wield a power he does not possess is simply a comic-opera character worthy of contempt and scorn. One of the curious features of present conditions, which has not yet received the attention it deserves, is the attitude of the people of Europe at large towards their hereditary rulers. The people of each country profess to believe that their particular king or emperor is a model ruler, while they jeer at the kings or emperors of other countries as mountebanks or monsters, and give their moral support, at least, to those who advocate republican government. As a rule it may be said that the Goths of Europe are democrats or republicans so far as neighbouring countries are concerned, and will even admit that matters are tending towards republican government in their own country, but they do not think that the time has yet come for them to adopt it. "The king is required to give stability to the government."

THE JEW AS A DEMOCRAT.

We may, I think, trace the growth of this democratic spirit directly to the influence of the Hebrew Scriptures. Of all the people of the older races the Jew approaches most nearly to the Goth in this respect, and had the Semitic race been united it is possible that it might have developed a higher capacity for self-government than it did when it formulated its racial religion. It divided, however, and the larger portion followed Mohammed. The Melanochroi,

with the support of the Goth, became the world power and directed the natural course of history. But the influence of the black-haired race is dying out with the race itself, and the Goth appears to be rejecting the Greek and Latin ideals, and reverting slowly but surely to the Hebrew ideal as it is represented in the Bible. It is not only the Bible, however, which warns us not to put our trust in princes: Philip de Comines in his *Memoirs* says, "If great princes have a desire to continue friends, in my judgment they ought never to meet; and my reasons are these: courtiers cannot forbear reflecting upon past actions, and one or other will be sure to take exception; neither is it possible to hinder the train and equipage of the one from being finer and more magnificent than the other, which produces mockery, and nothing touches any person more sensibly than to be laughed at."¹ The king, in fact, holds a position wholly at variance with an advanced stage of civilisation. He represents the barbarous or childish stages in the growth of mankind. He stands alone amid a shoal of enemies whose one desire is to get as much out of him as possible. He is never told the truth about his people, and they are never told the truth about their king. However gratifying his isolated position may be to his pride and vanity, it is essentially demoralising, and no man should be expected to allow himself to become the butt of time-serving politicians or perfidious self-seekers, to sacrifice his personal right to familiar intercourse with his fellow-citizens, his

¹ *Memoirs of Philip de Comines*, vol. 1. ch. viii. p. 126.

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freedom of action, and even his family friendships in some cases, when it is very doubtful whether by so doing he does anything whatever to advance the general welfare and happiness of the people at large. The subject is a large one, and should be studied altogether apart from personal feelings and animosities, and with a view to the advantage of the king as well as the people.

CHAPTER VII

THE CHARACTER OF THE CLASSES

Our Ignorant Historians—The *Jus Primæ Noctis*—Royal Bastards—The Latin Spirit—The Division of a Race—The Union of a Race—The Caste-Creating Laws—The Ring-Producing Laws—The Rise of the Workers—The Character of the Classes—The English and French Revolutions—The Want of Knowledge—The Secularist and the Anarchist—A Moribund Religion—Mammon the God—Immoral Influences.

OUR IGNORANT HISTORIANS.

THE evidence, so far as it has been collated, indicates that the autocrat—king, emperor, or whatever he may be called—developed gradually from the leader of a gregarious mob to his highest development in the Egyptian, Babylonian, Persian, and other great empires in early historic times. From being the chief, during his active years only, he became lord paramount, owner of not only the land but of the people themselves. But although he pretended, and indeed believed, that he derived his power from the God or Gods, we have to realise that he was still merely the representative of the people. In his pride and arrogance he proclaimed himself God and claimed divine worship. To enforce this claim he

declared himself to be the son of some one of the Gods and very frequently by a virgin mother. This was the case in Greece and Rome up to the formulation of the religion of the Melanochroi. Practically Christianity made but little difference as far as the people were concerned in Greece and Rome,¹ but as the influence of the Church spread over the lands of the Goth, the people there lost the right to communal land, and their local government institutions, the folkmote or witenagemote, were speedily stamped out by the combined influence of the king and the priest.² The hereditary desire for self-government asserted itself, however, in the Anglo-Saxon, and as a consequence each section of the community struggled for its right to share in the government of the country. The story of the evolution of the British Constitutions has been told by Buckle, Hallam, and others, but there are features which appear to have escaped the notice of the historian. History, for instance, has hitherto been written as if the *jus primæ noctis* had never been enacted, which is childish and ridiculous.

THE *JUS PRIMÆ NOCTIS*.

"It would be absurd to contend that such a law could not be enforced because it is contrary to our modern notions of morality. The law actually existed,"³ and it was this law which was the principal cause of the rising of the barons. Freeman and

¹ *The Evolution of Religion*, by L. R. Farnell, M.A., Lect. i.

² *The Anglo-Saxon*, p. 134.

³ *Ibid.* p. 121.

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many other historians have remarked on the number of bastards which surrounded the Angevine kings, and it seems to me that the story of Nesta or Agnes should, if truthfully told, throw some light on this matter. As a rule, the historians tell us that Nesta was seduced by Henry the First. This is absurd, and completely obscures the real story of this lady. "Gerald the Welshman, famous in literature under the Latinised form of his name, Giraldus Cambrensis . . . was the son of William de Barri . . . his mother was Angharad (William de Barri's second wife), the daughter of Gerald de Windsor, Castellan of Pembroke, and of the famous Nesta. This Nesta, the so-called Helen of Wales, was the daughter of Rhys ap Tewdwr, the last of the Welsh kings; by Henry 1. she was the mother of the Fitz-Henries; by Gerald of Windsor of the Fitz-Geralds; and by Stephen, Castellan of Aberteivi, of the Fitz-Stephens."¹ The majority of the historians make her the mother of Robert, Earl of Gloucester, but this is contradicted by Freeman and later historians. Now the truth appears to be that when Henry conquered the last King of South Wales, the latter, to save his life and lands, consented to become the vassal of the King of England. He took the usual oaths of allegiance; but, in addition to this, he sent his daughter, on her reaching the age of puberty, to do service to the king as required by the *jus primæ noctis*. This is very different to seduction. The act was strictly in accordance with a law sanctioned by the Christian

¹ *Gerald the Welshman*, by Henry Owen, p. 1.

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Church. It carried no sense of shame or degradation. In fact, although one who had been a king himself might, and probably did, regard it as an indignity, other nobles may have considered it an honour.

ROYAL BASTARDS.

It must be evident that if this law was generally enforced, and, having the power, his interest, no less than his lust, would prompt the seigneur to enforce it, the term bastard must have had a very different meaning in feudal times to that which it conveys now. The law was the law of the Church, and its fulfilment was a sort of religious ceremony for which the daughter would be carefully prepared by her mother. The king's bastards held an honourable position, and their mothers were wards of the king, who was bound to find a husband for the mother, and to provide suitably for the child born under this law. Robert of Gloucester waived his right, as eldest son of the king, to the throne on the death of his father, in favour of Henry's legitimate daughter Margaret. If he was not the son of Nesta he was the son of the daughter of some other noble vassal, and no doubt Nesta's child was also provided for in accordance with his or her rank. Professor Westermarck has described how scrupulously and conscientiously the Russian lords enforced this act up to the time of the emancipation of the serfs by Alexander II.¹ The number of bastards who figure in mediæval history has never

¹ *History of Human Marriage.*

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yet been accounted for, because the historians generally seem to believe that the Mrs. Grundy of the Victorian era was the *censor morum* of the feudal ages. They attribute to the people of former days the sentiments and beliefs of their own day, and thus falsify history. It was this law of *primæ noctis* that was the principal cause of the rising of the barons in the time of King John, who also had many illegitimate children. "The marriage of Llywelyn ap Iorwerth in 1203 to Joan, an illegitimate daughter of King John, placed that prince for a time in alliance with his father-in-law."¹

THE LATIN SPIRIT.

The repeal of this law by the signing of Magna Charta does not appear to have put very much restraint on the lust of the kings. Some have been better and some worse than the average, but history, when it is truthfully written, will probably teach us that it is not in the governing classes that we must seek for virtue or restraint, but in the governed. The governing classes, whether nobles or priests, have always shown a greater capacity and inclination for governing others than for governing themselves, and as a rule they have been as savage and unscrupulous in repressing the masses as they have been indulgent to themselves. But we have to realise that it is due to this systematic repression that the lower classes have been rudely taught to control themselves, to keep their

¹ *Gerald the Welshman*, ch. iii. p. 20.

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passions in subjection, and the Goth appears to have learned this lesson as none other of the older races appear to have done. The Greeks and Latins never did learn it, and consequently, whenever the spirit of this race manifests itself, even to the present time, we may expect violence and terrorism. The Melanochroi is a passionate, impulsive child, very lovable when he is good, but ungovernable and mischievous when roused. This spirit of the older race is perpetuated by the schools which still teach the religion of this race, and therefore we find that as a rule the more highly educated noble classes are more savage than the lower classes. The upper classes of all Christian countries adhere to the more or less savage system of repression, while the middle and working classes are the opponents of barbaric repression. We find a parallel in this in autocratic Russia and in democratic America, perhaps the two most powerful as well as the two worst governed of Christian countries at the present time.

THE DIVISION OF A RACE.

We find, however, that there is no hard-and-fast line of demarcation between the classes in any Christian country now. The change from one race to the other has more or less affected all classes, so that there are many royal and noble persons who are willing to accept the new science. The growth of the new spirit of democracy is certainly more restricted in the governing classes than in the working classes, but it is there, and may be reckoned on when a crisis

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occurs. Leaving this portion of my subject for another time, I may return to the position of kings and nobles. It seemed to be necessary to mention here that even among these there will be found many who will support the new development when they are assured that it means a general advance in civilisation, and not mere class spoliation. The king, then, may be regarded as having always been the representative of the people, and the force which has tended to keep the masses in subjection to the few has always been religion. We may learn something of the operation of this force from a brief survey of the history of the Semites as compared with the Melanochroi. The Melanochroi race appears to have been born in Greece, while the Semites made their first appearance in Syria. Although the youth of these races was passed in localities very close together, no contact appears to have taken place between them until comparatively late times. One of the reasons for this, and perhaps the principal one, was that the Semites were divided into nomad tribes, each under a separate ruler and all more or less antagonistic towards each other. They did not unite into one race until the time of Mohammed, when the formulations of their new racial religion drew them together.¹ Thus we see that the kings or personal rulers did not tend to give stability to the race. Kings, in fact, have always been rather a disintegrating force than otherwise. In the meantime the Romans had become the leaders of the Melanochroi race and had conquered and dispersed the Jews, the

¹ *The Anglo-Saxon*, p. 41.

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most advanced section of the Semitic race, and the two sections of this race have never since reunited.

THE UNION OF A RACE.

If we study the history of Europe, where the nations were ruled by independent kings or hereditary lords bound loosely together by religion, we find that it was the lower classes who were constant in their loyalty and patriotism, while the ruling classes were constantly rebelling or intriguing against each other. It was the nobles of France who invited the English king to invade their country. It was the nobles of Scotland who betrayed their country to the English. The whole history of the kingship in Europe goes to prove that there never has been any stability in kingly rule, while those who take an independent and impartial view of present conditions must realise that, as it was the arrogance of one king which caused the split between the two great sections of the Anglo-Saxon, so there can be no reunion of these sections of the Gothic race under a king. There appears to be an earnest desire in England for this union, but the party which tends towards assimilating the laws and conditions of any of the backward Anglo-Saxon nations with those of the more advanced does more to bring this reunion within the scope of practical politics than any Imperial Federation League can possibly do. It is not impossible that there may yet arise a king in England who will realise that he is one of the great obstacles to this reunion, and may declare

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that, rather than stand in the way of so greatly to be desired a reform, he will accept a fair and equitable settlement to provide a living for himself and his family, and will resign all pretensions to rule in the future. The present Government of England may be likened to a tripod, the legs of which are the crown, the hereditary lords, and the Established Church. These are mediæval survivals which have no existence in any other Anglo-Saxon country but this, and if any one of them should be removed the others could not stand without it. The democratic republics cannot possibly return to mediævalism, and if they did they would have kings of their own, and this would mean an indefinite postponement of the union of the English-speaking people, which should be the first step towards the realisation of the dream of the poet of

"The brotherhood of man,
The federation of the world."

THE CASTE-CREATING LAWS.

Regarding the kings of these older races as having been the legitimate representatives of the people—for the *vox populi* always has been and always must be as the voice of God—we may admit his right to bestow the land on those who were able and willing to assist him in maintaining his government. But this right of the king depended on the permanence of the race. We find this permanence only in those isolated races which have remained in a savage condition for many thousands of years, and whenever a

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in favour of the working man. The law is a blind force working for those capable of taking advantage of it, and the rise of the working classes in England seems to indicate that the end of the old régime is approaching. The Englishman may, ostrich-like, hide his head in the sand to avoid seeing it, or he may recognise the fact and try to soften the blow, but he cannot avoid it. It is inevitable.

THE RISE OF THE WORKERS.

Of course, as long as the workers of England are disunited—as long as a majority of them deem that they can be more adequately represented in Parliament by a noble lord or by some hanger-on or relative of one of this class—the coming revolution may be staved off, but how long will these conditions last? That it is not altogether a healthy movement is admitted even by the leaders of the movement in Australia. At present it means simply a *bouleversment*, a substitution of one class for another as the ruling power, and this is not what even the Australian labourer desires. It is because he honestly admits this that he wields so much influence. His desire is not to seek the aggrandisement of his own class so much as to abolish all class distinctions. As a consequence, the term working classes takes on a much wider significance than in former days. Distribution, for instance, is quite as important as production, and therefore all those engaged in distributing produce of whatever kind are as much workers as those who

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farm the land, build houses, make clothing or furniture, or chop wood. Even the professions are not excluded, and doctors, astronomers, lawyers, artists, etc., are regarded as useful members of society who are taxed to support the idle classes. All this seems to be more widely understood in Australia and New Zealand than in America or Europe. But it does not seem to be generally realised that it is the caste-creating laws of the Latins that produce the evils and not the individual capitalist, who is as much a victim to these laws as the workers themselves. We frequently read bitter attacks on the capitalist, but these carry no weight because they are based on a fallacy. Capital is and always must be necessary unless we are to go back to savagery. It is required to build railways, reservoirs, ships, etc., and to erect machinery and carry out other large co-operative works.

THE CHARACTER OF THE CLASSES.

It is because this is apparent that the fierce tirades against capitalism and the capitalist are unnoticed or have no weight. The workers fail to realise that it is not capitalism or the capitalist who is to blame, but simply the present system of investing capital. And this cannot be altered while the caste-creating laws exist. Before dealing with this it may be advisable to emphasise the difference in the views of the workingmen politicians and those which history teaches us have governed the actions of the kings, nobles, and priests who have hitherto formed the governing

classes. These have used the power which they possessed solely for personal and class aggrandisement. They have quarrelled and fought among themselves incessantly, and the history of these classes shows how unscrupulous they have been in repressing the workers. The whole record is one of savage cruelty, of shameless extortion, of broken pledges and solemn oaths taken only to deceive. In their dealings, not merely with the lower orders, but between themselves, they have shown themselves unscrupulous to a degree. Their most solemn covenants of peace have been set aside by either one side or the other as soon as a favourable opportunity occurred for increasing their wealth or power. We need not go back to the history of the older races, although the Bible and the recently recovered histories of Egypt, Babylon, and Assyria contain ample evidence of the assertions here made. But the history of England, of France, of Scotland, and Ireland, and other European nations, should be sufficient to prove that these statements are not exaggerated. The *Memoirs of Philip de Comines*, the Creevy Papers, and other authentic documents tell us what our governing classes have been in the past, and if they are changed now, it is only because the people are awakening to their true value and insist on taking their share in the government of the country.

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THE ENGLISH AND FRENCH REVOLUTIONS.

If we study the history of Charles the First of England we find that there was no intention at first when the struggle began to depose the king. Even Cromwell did not conceive of such a design until he became convinced that the king could not be trusted. In the case of Louis the Sixteenth of France the facts are very similar. The king made promises only to break them, until at last the people, convinced that there was no dependence to be placed on the king's word, rose in their wrath and swept away king and aristocracy. Parallels have been drawn between these two cases and the recent occurrences in Russia. The kings appear to be incapable of learning from history, but patient as the people have been in all these cases, a time comes when they can bear no more, and then follows the deluge. Is it a cause for wonder that the people in these cases have followed the example set them by their princely and noble rulers, and used the same drastic methods to relieve themselves as kings, nobles, and priests have for ages used to keep them in subjection? The moderation shown by the Labour party in New Zealand, Australia, and England is therefore characteristic of the difference between the two classes, and may be compared with the intolerance, cruelty, and injustice of the old governing classes. The working man declares that he does not seek class aggrandisement but the abolition of all class distinctions.

THE WANT OF KNOWLEDGE.

But the worker is ignorant of science. He does not know himself, and is therefore incapable of realising precisely what he wants. It is true that this ignorance is shared by the present rulers, whether they are kings, nobles, priests, or capitalists, but as these do not suffer so grievously as the worker, they naturally feel less interest in economic and social questions. If they study science it is in a dilettante, amateurish way, merely for pleasure or because it is fascinating. It seems to me that one and perhaps the principal reason why the Greeks failed to create a science of their own on which to build up their religion was because the learning was confined almost entirely to the governing class, which had no interest in the work, or rather whose interest was directly opposed to any new learning which might tend to disturb the public mind. The lower orders were kept in subjection and ignorance, and therefore failed to formulate a theory of the creation as other great races had done. It is probable that this is not the only race that has so failed, but the failure did not prevent the race from achieving its destiny. The Greeks adopted the theory propounded by the Semites, and as the religion they built up on it represents the character of the race, it is probable that had they formulated a theory of their own their religion would not have materially differed from its present form, except in the name of the God, which would, of course, not have been Jewish.

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We have now another theory to account for the appearances of man on the earth, and this has superseded or is superseding the Jewish theory on which our present religion and laws are based, and as our science is far superior to that of either the Greeks or the Jews, we have a far surer basis on which to build up our religion, our political, social, and ethical systems, than they had.

THE SECULARIST AND THE ANARCHIST.

Under the Roman law all capital as well as other property was vested in the king and the ruling caste, and this arrangement was satisfactory to all branches of the Melanochroi. But the Goth differs from the Melanochroi, and the vesting of capital in these castes creates evil when applied to our race. Hence we have secularists and anarchists. The one traces the origin of existing evils to religion, and asserts that all religion must necessarily be evil: he therefore declares himself an atheist. The other traces all evil to the laws and denounces government of all kind. Each takes a partial and exaggerated view. The fact is that the religion and the law were so closely connected with each other in the feudal ages as to constitute one force. The Goth has been rejecting a dogma here and altering a law there, but he has not yet realised that both religion and law are not in accordance with the spirit of his race. When he does he will so modify both religion and law as to bring them into accord with that spirit. Religion is a

MAMMON THE GOD.

The women of our race especially suffer from these laws, because the laws which regulate the relations between the sexes, and especially the marriage laws, are directly the cause of the complementary evils of female celibacy and prostitution which cling to Christianity wherever it goes, so that it is a demoralising influence in non-Christian countries as well as in Christian countries. I may go further and say that Christianity is a dead force, for the religion of the day is the worship of Mammon, and everybody is more or less striving for wealth and not for righteousness. Christianity has outlived its useful stage, and is now an obstacle in the way towards a higher morality, a more elevated conception of the Great First Cause and a study of the laws imposed on us by the Power which brought us into being. If we study the history of Christianity we find that it was merely the continuation of the worship of the old Gods of Greece under other names. "The Virgin Mother of God" was simply the Hellenic goddess, Kore, of the underworld with a Judaised name.¹ "Another question with which the comparative study of Christianity is concerned touches the evolution of the Trinitarian idea,"² while the offering of bread and wine is also traced back to paganism, as also is the use of candles and incense in churches, the fashions of certain ecclesiastical vestments,³ etc. In fact, as the formu-

¹ *The Evolution of Religion*, L. R. Farnell, Lect. i. and ii.

² *Ibid.* p. 73.

³ *Ibid.* p. 39.

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lation of Christianity went on, the Jewish sentiment was gradually eliminated in favour of the Greek, until the religion became merely a religion of symbols and ceremonies, while high above the God of the Christians sat Mammon, the God of Wealth and the power it brings with it. "Confession seems to be purely Greek in its origin, and opposed to the Gothic spirit from the beginning. It was encouraged by the Delphic oracle, as part of the cathartic ritual which was preliminary to the initiation. . . . We may infer that it was uncongenial to the character and alien to the tradition of our Teutonic forefathers, in the record of whose pagan institutions there is no hint of it, and Alcuin complains of his Goths 'that no one of the laity was willing to confess to the priests.'"¹ Like many other Latin institutions, this was abolished by the Protestant sects as the Gothic spirit asserted itself, and recent attempts to revive it have not been very successful. But we have not finished yet. We must sooner or later test all our religious and legal institutions to ascertain what is and what is not suited to us.

IMMORAL INFLUENCES.

If the original Christianity of the Greeks and Latins is not the religion of our race, neither are the sects which have seceded from it, while still maintaining the class rule, the unnatural morality, which creates and promotes immorality and sin, and the laws which promote and encourage crime. As an example of the

¹ *The Evolution of Religion*, p. 55.

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evil influence of these laws, I have cited the case of the laws relating to the taxation of imports from foreign countries. This is a policy which has been passed on from race to race from savage times. It is the custom, when a trader visits a savage country to sell his goods, for him to present some of these goods to the king or chief to obtain his permission to trade. From this to enforcing the payment of a certain proportion of the value of the goods is a short step. The modern restrictive system is said to date back to the time when merchants and others objected to pay the ship duty, and customs duties were levied in its place. The policy, therefore, has a long hereditary line to support it. The first revolt against it was organised by Adam Smith, and therefore the science of political economy is quite young. It was formulated in its more extended form by J. S. Mill, but it has not yet been accepted in its entirety anywhere. In England "Cobden and Bright, in fact, wrenched Mill's Free Trade doctrine somewhat from its original bent to accommodate it to the commercialism of their day,"¹ and in doing so they missed its most important feature. "The law everywhere ostensibly favours at least pecuniary honesty and the faith of contracts, but if it affords facilities for evading those obligations by trick and chicanery, or by the unscrupulous use of riches in instituting unjust or resisting just litigation ; if there are ways and means by which persons may attain the ends of roguery, under the apparent sanction of the law—to that extent the law is demoralising, even

¹ *The Anglo-Saxon*, p. 181.

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in regard to pecuniary integrity; and such cases are, unfortunately, frequent under the English system. . . . But these subjects introduce considerations so much larger and deeper than those of political economy, that I only advert to them in order not to pass wholly unnoticed things superior in importance to those of which I treat."¹ It is just this demoralising influence, not only of these but of the whole of the Roman law, on the man and woman of our race that requires to be dealt with. The restrictive laws create the crime of smuggling, promote perjury, forgery, falsification of invoices, and other crimes,² and any attempt to deal with this system as a whole must take into consideration those things superior in importance to the general arguments in favour of or against the restrictive policy before it can be dealt with on a scientific basis. And when this has been done it is difficult to believe that any civilised country will tolerate laws which tend to demoralise the community and create crime.

¹ J. S. Mill, *Political Economy*, bk. v. ch. viii.

² *The Anglo-Saxon*, pp. 159, 250.

CHAPTER VIII

THE SUCCESSOR OF THE KING

An Important Question—The Breakdown of the Old Authorities—The Local Government System—Evil Influence of London—The British System—The American System—American Corruption—The Australian States—A Typical State—The Future of Municipal Government—The Future of Republican Government—The Blundering Englishman—The American Position—England and Australia—The Future Owner of Property.

AN IMPORTANT QUESTION.

Who or what is to be the authority in which the public property is to be invested when the present guardians are deprived of their class privileges? That they will be so deprived I think is certain. We know that in the past they have used this public property for their own purposes, and the question to which the people of each country will have to find an answer is : Are the lands and other property which, not being required for present consumption, are now held by a class upon which the laws confer certain privileges not enjoyed by the commonalty, being used for the advantage of the public, or are they not? We have nothing whatever to do with the past ages, and are only bound by the laws, passed even by the

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last generation, so far as public opinion supports them. What we know is that certain holders of land are receiving vast sums of money in rent, owing to the increased value of land, due to the enterprise of other people ; this is called the unearned increment. But this, though perhaps the most stable, is by no means the only source of income which is not earned by those who enjoy it. Men make money, sometimes honestly perhaps, but more frequently dishonestly, or by more or less shady and disreputable means, and then leave it to their children to enable them to lead idle, luxurious lives. We know that many men, who have by their own industry and acute business habits amassed huge fortunes, regard these fortunes as trust funds which it is their duty to distribute to the public. Whether the method of distribution adopted by them is the best that could be devised is nothing to the purpose here. What we know is that as a rule the sums so expended are but a small percentage of the amount they still hold in hand.

THE BREAKDOWN OF THE OLD AUTHORITIES.

I once heard Father Tom of New York¹ say, at a public meeting in that city, when one of the millionaires had given a huge sum for charitable purposes, " Yes ! it looks big in print, but it is but a tithe of what this man robs the poor of every year ! " It is very much the same with all charitable offerings by the wealthy. They do not constitute a tithe of what the

¹ *The Anglo-Saxon*, p. 252.

giver dishonestly, albeit legally, robs the poor of every year. We are told of freak dinners, of costly jewellery for dogs, and other forms of waste. Many people will remember the storms of criticism which followed the giving of a costly banquet by Mrs. Bradley-Martin to her friends in New York, but the nobles and gentry of Europe frequently spent quite as large sums in entertaining royalty without comment, although it is difficult to say where the difference lies, except that kings are revered in Europe, while rank does not count in America. Of course it will be said that a man has a right to do what he will with his own, and this is unanswerable; but the law which makes this surplus wealth his own may be and probably will be repealed, and the discussion as to whether such expenditure as I have spoken of is immoral or not will probably hasten the time when a check will be given to what many people regard as vicious waste of money. To me it seems that there is far more justification in the assertion of the right to do what he likes with his property in the case of a man who has amassed a fortune by his own energy than there is in that of one who has simply come into a fortune, towards the building of which he has contributed nothing. If this is so, then the American millionaire who has built up his own fortune is vastly superior to the European nobleman who has inherited his. The first is or has been a strenuous worker; the other is a mere drone, destined in the near future to become extinct.

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THE LOCAL GOVERNMENT SYSTEM.

The ancient institutions having lost their virtue and fallen into desuetude, we are compelled to look around for evidences of a newer force, and to find it we have to examine the characteristics of our race. In ancient times in all Gothic countries we find the germs of a sort of local self-government. In Russia the *mir* still exists very much as it was perhaps two or three thousand years ago. But in Western Europe, and especially in England, the folkmote and witenagemote were speedily crushed out.¹ The racial spirit, however, could not be destroyed, and the sense of self-responsibility which distinguishes one race from all the older races prompted first the barons to claim a share in the government of the country and then the commonalty, until the Parliament became the paramount authority in the country. In Europe the people are more backward, and therefore we have to speak of the Anglo-Saxons as the most fully developed of the Gothic family. The citizens took advantage of the king's continuous want of money "to carry on his wars" to force him to grant charters to the cities, so that these became more or less self-governing units. This partial development of the self-governing instinct of the race affected only the cities, and the charters of each city differed more or less from those of other cities. Something like uniformity was introduced in 1833, when the Municipal Corporation Act was passed for Scotland, and a

¹ *The Anglo-Saxon*, p. 134.

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similar Act was passed for the English boroughs in 1835.¹ The first attempt to apply the new principle of local self-government to the country districts was made in New South Wales in 1848 by the passing of the District Roads Act, which empowered residents in any populated district to elect a Road Board, and levy rates to make roads, drains, and for other purposes.

EVIL INFLUENCE OF LONDON.

This Act was wholly permissive, and did no good. In a few localities District Councils were elected, but they never levied rates for local works. They became mere political organisations for urging the members for the district to induce the Central Government to carry out works there. So far as the intentions of the Government were concerned, the Act was a dead letter, but it is worthy of mention here because a very similar Act was passed in the State of New Jersey, U.S.A., in 1894. The differences were purely verbal; for instance, the American Act was called an Ordinance, and the formula used, instead of the word "may," was "it shall be lawful for." Otherwise the later Act was almost identical with the earlier one, and gives us a valuable example of the independent working of the Gothic spirit in widely separated countries. The New Jersey Legislators could not possibly have known of the Australian Act, which had been out of print for many years and is almost forgotten now even in the State in which it was passed. In Australia,

¹ *The Anglo-Saxon*, p. 191.

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Adelaide was incorporated as a city by charter in 1840, Sydney in 1842, while Melbourne and Geelong were incorporated by charter, as towns, by the New South Wales Legislative Council in 1842 and 1849 respectively. It may be as well to say here, while I am dealing with city government, that the influence of London on municipal government outside of England has been wholly bad. In Sydney, Melbourne, Adelaide, Brisbane, Ballarat, and other Australian cities, we find a central small city surrounded by other cities, boroughs, and towns. Even small places like Singleton, Goulburn, etc., are divided into two or more boroughs under different and very often conflicting authorities. In Melbourne a Local Government Board, and in Sydney a Water and Sewerage Board, very much on the lines of the London Local Government Board, were instituted in the same year as the London County Council superseded the old Board. But while this slavish imitation of London mars the Australian local government system it may be said that there are many features in the Australian Acts which might be profitably adopted elsewhere. The Australian Municipalities are far more free from the interference of the State Governments than the English or Scottish Municipalities.

THE BRITISH SYSTEM.

In Canada the cities automatically incorporate their suburbs as they grow, and as Sir Charles Dilke has said, the Ontario Municipalities Act "is certainly

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the best in the world." ¹ But in Canada, as in the United States, the daily newspapers, and even the magazines and books, speak of London as the typical English city. Dr. Albert Shaw has done his best to make the better features of the British Municipal system known to his countrymen, and has cited Glasgow as "the best-governed city in the world," but his is as a voice crying in the wilderness, while for every American who visits Glasgow some thousands perhaps visit London. If anyone desires to read a comprehensive description of the local self-government systems of the world, I cannot do better than refer him to Dr. Shaw's works. M. Max Leclerc described Birmingham as "a veritable little republic in the bosom of the monarchy," ² and as a basis for a republic such little republics are without doubt the most appropriate. In the United States of America there is no independent municipal government, but I think the New Jersey instance I have just mentioned tends to show that the natural inclination of the Goth to develop on these lines has been checked by the party system. The British system, as I may call it, grew up after the Declaration of Independence, and for many years anything which could be stigmatised as "English" was anathema to the patriotic American. It seems probable, however, that an indication of the self-governing spirit of the Goth

¹ *Problems of Greater Britain.*

² "Il me semble que j'en ai dit assez maintenant pour justifier mon titre: Birmingham est une véritable petite république au sein d'une monarchie et une république bien gouvernée!"—*The Revue des Deux Mondes*, Tome 106, p. 474, July 15, 1891.

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may be seen in the determination of the founders of the Republic to regard the States as "Sovereign States."

THE AMERICAN SYSTEM.

The States, however, appear to be too large to be regarded as the equivalent of the British city or county, and it has yet to be determined what the area of a municipality shall be. Consequently, the State system in the United States appears to be breaking down. It was said when President Cleveland sent the National troops to quell the Chicago strike in 1894, that he struck a severe blow at the sovereignty of the States. The disputes with the Italian Government some years ago, and that with the Japanese more recently as to the treatment of foreigners in the United States, tend to show that the position of the Sovereign States in a republic is incompatible with the dignity of that republic. The question in America is complicated by the great party system. As a fact, there is no independent state government, just as there is no independent municipal government. Both have been reduced to mere adjuncts of the party system, so that the whole comprise a centralised system as rigid as that imposed on France by the first Napoleon. In fact, the government of the United States, regarded as a whole, approximates more nearly to the republicanism of the Greeks or Latins than to the ideal democratic republic such as we may see growing up in Canada, Australia, or New Zealand. The United States are, in fact, like Great

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Britain, governed by a caste, a sort of extended oligarchy. But the American oligarchy does not consist of a hereditary caste, but of anybody who can force his way into the party system. It stands apart and unequalled, and is a greater obstacle to progress than the feudal relics of Europe are. In England, for instance, the Labour party becomes a power. In the United States the Labour party is merely an adjunct of the party system, and if the women gain the suffrage, as they have in New Zealand and Australia, and as they will do in Great Britain shortly, they will be swallowed up by one or other or both of the great parties. These great parties, the most corrupt and unscrupulous in the world, have, in fact, got such a grip of the Republic as to make them as dangerous to the reformer and the country as the survivals of feudalism are in Europe. It would appear that America had exhausted herself by the enormous effort she made to establish the Republic after the war with England. For over a century the new Republic was completely isolated, and isolation is worse for a nation than for an individual.

AMERICAN CORRUPTION.

In the mechanical and electrical sciences the American has led the world, but in the political, ethical, and social sciences she has remained stationary. The Gothic spirit, which roused her to assert her right to self-government, has been crushed out until the nation, which at one time set an example to the world, is now the despair of the republican and demo-

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crat in Europe. If anyone speaks of republicanism here, for instance, he is met with the remark, "Look at America! Do you want us to descend as low as she has done?" It is useless to ask the questioner to study Canada or Australia. To the European America is the typical republic as London is the typical municipality to the American or the Australian. No student of American history can doubt the necessity for the enactment of the Constitution a century ago, or the wisdom of the advice to keep clear from entangling alliances. But the Constitution had done its work when a generation of Americans had grown up under republican government, and has been an obstacle to further advance and a potent agent for corruption ever since; and the States have grown up to be the most powerful nation on earth, and therefore the danger from alliances has passed away. The American, in fact, occupies an unassailable position in the world. He does not fear the cutting off of food supplies, because he produces more than enough of all the necessities of life in his own country. He requires no soldiers and no great fleet to ensure his safety, as the petty nations into which Europe is divided do to protect them against their neighbours. It was quite sufficient for the American Government to assert its Monroe doctrine to warn off all European meddlers in American affairs. And now when the old fear and distrust of England has passed away, when better relations are established between the two sections of the Anglo-Saxon people, it seems reasonable to hope that each one will learn from the other

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and adopt what is beneficial in the social and political system of the other.

THE AUSTRALIAN STATES.

The position of the States as compared with the National Government may perhaps be better understood from a study of Australia than from the confused conditions of National, State, and Municipal Government in America. Before the establishment of the Commonwealth, the various States were practically Sovereign States under the Crown. With the exception of making foreign alliances or agreements, they had full powers of self-government and were far more free than the American States are. Now that the national interests have been transferred to the Commonwealth Parliament the State Legislatures have sunk to a condition which may fairly be described as municipal. They are County Councils on a large scale. Even before federation it was frequently said that the State Legislature was "the biggest municipal body in the colony," with far more power than the London County Council or any other municipal authority in the world. This being so, we may ask ourselves whether the five millions of people of London, or New York say, could be as safely intrusted with full governing powers—legislative, executive, and administrative—as the five millions of Australia or Canada have been? In other words, are the State Governments of America or Australia or the Provincial Governments of Canada necessary? Knowing

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Australia well, I shall confine my remarks to that country, but they are just as applicable to America and Canada as to Australia. The American State Legislatures are useful only for boodling purposes, and will doubtless be abolished at some time when the American wakes up. But as an instance of the difference in public feeling in America and Australia, it is worthy of note that when the Commonwealth was founded the States decided on continuing to draw Governors from Great Britain. It may be considered as certain that in America these positions would have been regarded as "plums" in the party system. The Australians, however, argued that it was good to have independent men, who were uninfluenced by local interests, in these positions. The contrast between the public opinion of Australia and that of America could not be more forcibly illustrated.

A TYPICAL STATE.

Taking the oldest and most populous State as an example of the Australian system, I may say that in New South Wales the State Legislature had charge of the public roads and the State Department made and kept these roads. That there has been extravagance and waste may be admitted, but nothing like the corruption of American States and cities has appeared in Australia. There have been some cases of embezzlement and defalcation by officials, but no public dishonesty would be tolerated. The State has managed the railways from the beginning, and the Railway

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Department was for a time used for political jobbery. Politicians obtained the appointment of their friends and supporters to various offices, so that the Department was overcrowded with servants, many of whom were wholly unfit for the service. When this was reported in a blue book there was a strong expression of public feeling, and the cry was raised, "We want no American corruption here." An Act was passed vesting the railways in three commissioners, who were to be independent of political influence. The late Mr. G. W. M. Eddy was appointed chief commissioner for three years and instructed to clear the Department of all undesirables. He discharged some four hundred clerks and other persons the first year. For this he was of course denounced by interested parties both inside and out of the Legislature. But public meetings were held in support of the Government, and the work went steadily on. At the end of the three years Mr. Eddy was reappointed at an increased salary and publicly thanked for his firmness and justice in placing the Railway Department on a sound commercial basis, and it was resolved that never again should a great department be trusted to politicians.

THE FUTURE OF MUNICIPAL GOVERNMENT.

But the long-distance railways, like the Post Office and other public services, will be taken over by the National Government, and it is difficult to see what there will be left for the State to do which could not be as efficiently carried out by the municipal authorities.

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Transferring the remaining powers of the State to the municipality would be simply applying to the community the principles which animate the individual. In democratic countries the unwritten law is that every man may do as he pleases subject to the similar right of every other man. In countries where the women have the same rights as men, the term man of course includes them. If we extend this principle to communities, and say that every municipality has the right to govern itself provided that it does not infringe on the right of any other municipality to the same privilege, we give the fullest possible scope to that trait in the character of the Goth which I have said distinguishes him from the older races. We all know how the power of the municipalities and the scope of their influence have grown in spite of the most strenuous opposition. We need not go to Australia to illustrate this; we may turn to the London County Council, which, hampered as it is by that ridiculous survival the City Corporation, and the quite as useless and absurd Borough Councils, is steadily extending its powers in directions never contemplated by its founders. The Municipal Council is, in fact, slowly but surely working itself into the position held by the gens or tribe in the older races, and will eventually become the unit of association in all Gothic countries. And this is strictly in accordance, as far as I can judge, with the spirit and science of our race, and those who realise this may picture to themselves the position towards which we have been gradually and unconsciously tending. We see, in the

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not very distant future, in the more advanced communities, a number of democratic republics each self-governing in all local matters, with a Congress, destined to become a World's Congress, to legislate for all general or foreign interests, and the citizen of any one of these allied republics will be a citizen of any or all the republics without naturalisation or any other formality.

THE FUTURE OF REPUBLICAN GOVERNMENT.

Each Republic will be composed of a number of smaller republics or municipalities with full power of control over their local affairs but restrained by the Government of the Republic from infringing on the rights of the other municipalities in the same country. Whether the Parliament of the Republic shall have merely the right of veto in the case of Acts or by-laws which affect other municipalities, or whether it may have power to amend or to suggest amendments, will of course be decided by public opinion. But probably the control of the Republican Parliament over the Municipal Councils will be very much the same in character as the control of the Congress of the Republican Bund over the laws passed by the separate republics. Each individual Republic will be very much in the position that Canada, Australia, or New Zealand is in now, except that it will have the right to send representatives to the general Congress; and the policing of the sea, the relations with each other and with foreign countries, the ocean postage, tele-

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graph and other services affecting the whole of the Bund, will be within the province of the Bund Congress, and any attempt of the Parliament of a Republic to legislate with regard to these would be *ultra vires*. In like manner the republican and the municipal interests would be defined as clearly as possible, and laws or by-laws—or whatever they might be termed—passed by a Municipal Council which went beyond the powers intrusted to the municipalities would also be *ultra vires*. It is impossible in the first instance to do more than suggest general principles; the details must be left for discussion when the public mind is prepared for this extension of municipal powers.

THE BLUNDERING ENGLISHMAN.

So far every advance made in municipal development has been bitterly opposed by business men and others. What is called municipal trading is denounced in no measured terms, and this is not very astonishing considering that what are now recognised as public services, and therefore fairly within the scope of municipal business, have been regarded as legitimate openings for speculation and profit. But in spite of opposition the municipalisation of services keeps on expanding. If this continues, it would be difficult to say now what will or what will not come to be regarded as legitimately within the sphere of municipal control. And the criticism to which this new science is being subjected assures us that new services will not be seized on without the support of the public.

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The great Government Departments grew up as they were required without public notice, and as a consequence perhaps of this want of criticism, they are generally either corrupt or inefficient. The Englishman frequently tells himself in the words of the poet that "someone had blundered." He has proclaimed it aloud for nearly fifty years, but the War Office goes on blundering just the same. It blundered centuries ago: it blundered badly in the early part of the nineteenth century, in 1854 in Russia, in 1857 in India, in 1899 in South Africa, and in many other places at various dates. It has passed into a proverb that "England blunders through somehow," and the Englishman is, singularly enough, rather proud of his blundering, and the probability is that, in spite of the alleged reforms now being made, he will continue to blunder until he wakes up. He knows that his army is and always has been controlled by his governing class just as the army of Russia is, but he fails to draw any conclusions from this.

THE AMERICAN POSITION.

In fact, he avoids conclusions as long as possible, and complacently announces that he seeks only for compromises. But this cannot last for ever. His adherence to the relics of mediævalism constitutes the greatest obstacle to the union of nations which I have sketched out, and if he does not make a move to come into line with his colonies, the Bund will be formed without him. The next most serious obstacle

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is the corruption in America, but there is some hope of reform there. As the most powerful of the nations, it is incumbent on the American States to set an example of good government to other nations. I was once told by an eminent American lawyer that "the United States had the finest code of laws in the world, but unfortunately they were not fairly administered. Any man with a pull could break any law with impunity." The retention of a law on the Statute Book, if not strictly enforced, is an incentive to crime. In countries where the laws are enforced, running as near as possible without actually breaking them has a fascination for some men. It appeals to their love of gambling, and the excitement is more intense in proportion as the chance of a law, usually a dead letter, being enforced appears possible. But America seems to me to stand in a somewhat anomalous position. When the Colonies succeeded in their rebellion, they metaphorically killed the king and his law. And the law was far more truly the king's law in the eighteenth century than it is now. This being so, the new States were without law. But I am not aware that any steps were taken to re-enact the law. The old laws seem to have been continued without any formal legal proceedings, and if this is so they were all illegal. In previous rebellions, when a king was killed off another autocrat took his place, and the old laws were more or less appropriate to the new conditions. But America became the first democratic republic, and the laws passed for the support of a monarchy were entirely inappropriate in a demo-

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or improved on in the other States, so that it is invidious to speak of any one of these States as more advanced than the other. They have kept fairly in touch with each other, and the people of one State are generally ready and willing to credit any other State with having been the pioneer in any reform. There is a great deal of absurd jealousy between the States in commercial and other matters, but it has not affected them in politics.

THE FUTURE OWNER OF PROPERTY.

I think we may fairly attribute the stability of the British Empire as a whole to its local self-government institutions. Had there been any such system for the distribution of power among the people of the United States, there would be no such bitter animosity between North and South, between East and West, as there has been and is. When a community is governing itself it is impossible for it to blame a distant authority for existing evils. And the Municipal Council is the most completely under the control of the people of all governing bodies. It makes every individual more or less responsible for the good government of the locality in which he or she resides. It brings the government into the home of the people as no other form of government does or ever has done. It is more completely under the control of the people than any other form, and it is the ultimate carrying out of the ideal of "a government of the people, by the people, for the people." It is opposed directly to

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the Latin system of centralised government, and is in accordance with the spirit of our race, so far as we understand it. The rise of the king has been traced from its beginning to his highest development when he was worshipped as a God. We are now living in the last days of the monarchy, and assisting in the rise of a new power destined to take its place. The king, as we have seen, became the representative of the people and the owner of all property. The system, therefore, has a long line of heredity to support it. The municipal institution is in its infancy, in the stage when it is propagated by education. As yet it has no hereditary basis to rest on, but when a generation has grown up under this fully developed democratic institution it will rest on a more stable foundation than the kingship has ever done. The municipal authority will represent the people as owner of the land. The arguments adduced by the land nationalisers become more appropriate when a concrete stable authority is substituted for that vague term, the State. It will be the social and political unit. The king made laws under which he could confiscate the property of his vassals. The Municipal Council will be unable to confiscate its own property, and therefore its rule will be more stable than that of the king. The fiery ordeal of criticism through which the municipal authority is now passing tends to purify it. We are told of the "fierce light which beats upon the throne," but the king has never been criticised as the Municipal Council has. He took his position by right of his superiority. He is no longer superior;

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the hereditary principle has killed that off. He is not a superior person now, and the municipal system tends to draw the best men in the community to the front. Thus we are able to answer the questions with which we begun this chapter. The people represented by the Municipal Council of the district will be the guardians of the land and property of the people.

CHAPTER IX

THE PRESENT RELIGION

Religion as a Moral Guide—Our Gothic Science—The Jew and the Greek—The Deification of Kings and Prophets—The Teaching of Jesus—Religious Differences—The Immaculate Conception—Christianity and the Arabs—An Impulsive Development—The Growth of Christianity—The Orderly Growth of Religion—The Jew and the Bible—Jesus, the Jew—Greek Obscurantism—The Apostolic Succession—The Authority of St. Paul.

RELIGION AS A MORAL GUIDE.

BEFORE entering upon our task of trying to form an estimate of what the future course of development of our newly evolved science of municipal government will be, it is necessary that we should endeavour to formulate as nearly as possible the evidences tending to show the character of our new racial religion, because, as we learn of the great races which have preceded us as world powers, the political, social, and ethical systems of a race are based upon the science and religion of that race. We see the connection between religion and science in Judaism, Mohammedanism, Zoroastrianism, and other of what I have called the moral religions, more clearly than we do in Christianity, which is a political and not a

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moral force. In the moral religions the priest is also the physician and the expounder of the law. Christianity separates religion from these and other branches of science, and the priest devotes his whole care to the soul. Hence this religion must be regarded as the successor of the magical religions whose priests professed to influence, or coerce, or persuade the God or Gods, and we may ask ourselves whether it is because the religion is thus divorced from its natural connection with mundane affairs that it has had so little control over morals? When the separation of the State from the Churches was being discussed in Australia, it was urged that we had no positive assurance that man had a soul. We may hope he has, but we are not certain of it. But if we admit that he has a soul, then we must also realise that the State has no control or jurisdiction over that soul after it leaves the body, and has no moral right to legislate as if it had such control. The scientific student is content to leave the future entirely to God,—that is, to the Power which evolved man,—feeling assured that as nothing is lost of the matter of which our bodies are formed, so nothing will be lost of our mental or intellectual attributes. For the life principle and thought are just as eternal and indestructible as matter.

OUR GOTHIC SCIENCE.

At the present time we appear to be on the verge of important discoveries as to the origin of life, and it is impossible to say what effect this may have on

religion in the future. We have traced the evolution of thought and volition from the plant and the animal to the savage, and onwards to the growth of a positive science in our own time. This science enables us to understand man as none of the older races have understood him. But man is not yet perfect, and we have to realise that he cannot answer all the questions that arise until he is. If we may hope to bring the material sciences to something like exactness, we shall have cause to be satisfied with our record and may leave the vital and mental sciences to succeeding races. While there is so much knowledge to be acquired, we must be content to acquire that which comes within the scope of our mental faculties, with the assurance that what is hidden from us will be made plain to the man of the future, who will have the basis of our material religion to build on—a basis far more wide and stable than that with which the more childish races have furnished us. Not that we have any cause to complain, for had they not discovered what they did, we should have been unable to accomplish what we have done already, to say nothing of what we may legitimately hope to do before we are superseded in our turn by a superior younger race. It appears to me that we may see some signs of the transmission of science by heredity in the youthful prodigies, such as lightning calculators, musicians, and so on. Mathematics is said to be an exact science, and perhaps music is also becoming sufficiently exact to be transmissible. These, therefore, may perhaps be regarded as beneficial sciences,

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while autocratic government, war, fiscal restrictions, race hatred, and other institutions which have a long hereditary record behind them, are passing away slowly. These, therefore, have been useful in their time, but are not permanently beneficial to man.

THE JEW AND THE GREEK.

To the thinking man, the docility with which the great mass of the people accept their religions from their mothers without any attempt at inquiry is a source of wonder. It is well known that the women of the older races have been kept in ignorance, and yet the power exercised by the mother has been enormous in all races and ages. When a religion has become established, the schools, of course, strive to perpetuate what the mothers begin. In the pre-Christian ages the mothers and the schools continued to inculcate the worship of Zeus and other Gods for generations after the thinkers of the Melanochroi race had become Christians. It was so with the Semites, the Egyptians, the Babylonians, the Assyrians, the Hindoos, Chinese, and all other races, whenever a new science and a new religion were being built up, and it is so now. Nearly two thousand years ago some one of the fathers of the Church asserted that Jesus was the founder of Christianity, although it is now known that Christianity did not arise until something like a century after his death, and that he could not possibly have known anything about it. It is also known that Jesus was a Jew, and that the

characteristics of the Jew differ from those of the Greek quite as much as the character of the Goth does. Mentally and intellectually the Jew is far nearer to the Goth than the Greek or the Latin is. The modern Jew is practical, earnest, devout; while the Greek is frivolous, impulsive, and irresponsible. The Jew, while not so slow and methodical as the Goth, is far more so than the Greek. Both are superstitious, but their superstitions differ in their character.

THE DEIFICATION OF KINGS AND PROPHETS.

Both races, the Semitic and Melanochroi, were passing through the crisis of their race at the same time, but it seems to me that the Semite will be proved to be an older race than the Melanochroi, and to have developed much more slowly. The Greek, therefore, though born later, arrived at maturity at about the same time as the Jew. When the Jew seceded from the religion he had received from the older races—the Babylonian, Assyrian, Persian, and Egyptian—and began to formulate his religion, he evolved an elevated monotheism, which was far above the comprehension of the Melanochroi. "One of the most fruitful offshoots of the older Hellenic system was hero-worship, which itself may have arisen as a development of ancestor-cult. At first confined to the mythic figures of the past, it came to be applied to founders of colonies, legislators, and even to athletes; in its final development, in the last centuries before Christ, it was chiefly consecrated to kings and dynasts,

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the founders of religious societies, men of science, and political benefactors. The divine worship of the mortal, an idea abhorrent to Judaism and not accepted by the severer Zoroastrian, was part of the state systems of earlier and later Egypt, and was finally imposed on the Greco-Roman world."¹ Thus it was that Jesus was deified and associated with the God of the Jews, and at first also with the Virgin Mary, who represented the female principle, but who was later rejected, probably after the publication of the Gospel ascribed to St. John, in favour of the Word or the Holy Ghost.² The idea of the Trinity was taken directly from Egypt, and was repugnant to Semitic thought, and therefore we may feel assured that it could never have been accepted by Jesus. We have to remember that the words of Jesus have come to us through the Greek, and we may be certain that they have been more or less coloured in transmission. Jesus never said one word to support the idea of his Divine birth. He spoke of himself as the son of God, as Abraham, Isaac, Moses, or any other Israelite was the son of God, or as we might still say that we are the sons of God regarding the Power which created us as the All-Father.

THE TEACHING OF JESUS.

If this is so, then we may fairly ask ourselves whether we are right in offering ceremonious worship to

¹ *The Evolution of Religion*, L. R. Farnell, M.A., M. F. 1, p. 75.

² *Ibid.*, p. 34.

him as we do in our Churches. What we desire to know is the character of Jesus, and how we can do honour to his memory in such a manner as to be pleasing to him if he could witness it. Is our present mode of worship opposed to his teaching? We know that he constantly exhorted his followers to study the laws of God and obey them, to love our neighbours as ourselves, to deal justly with all men. He spake as a Jew, and the modern Jews tell us that all his teaching is to be found in their sacred writings; and these, as we know, are not Christian, but are directly opposed to the Christianity of the Churches. "If the Rabbis had mildly protested against Zoroastrianism, a true instinct warned them to make no compromise with Hellenism. They felt instinctively the truth elaborated so many centuries later by such men as Heine, Renan, Matthew Arnold, and a host of followers, that Hebraism and Hellenism were mutually destructive, that they stood at the opposite poles of culture, and neither could hope to absorb the other without itself being destroyed."¹ The religion of a race is based on the character of that race, and therefore Judaism represents the teaching of Jesus far more nearly than Christianity does.

RELIGIOUS DIFFERENCES.

The older forms of Christianity, for instance,—the Greek, Roman, Abyssinian, Armenian, and Coptic Churches,—represent the character of the branches of

¹ *Tales from the Talmud*, E. R. Montague, ch. v. p. 232.

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the Melanochroi race which formulated them. The differences are due perhaps to the crossing with different alien races which were more or less assimilated and were too old to produce new races, to isolation from each other, and, more than all perhaps, to difference of language. Two other religions are based on the Semitic theory of the Creation—Judaism and Mohammedanism—and as these two religions belong to the two sections into which the Semitic race is divided, they require some explanation, because their differences are far greater than those of the Christian Churches, and yet they are not so strongly opposed to each other as either of them is to Christianity. In the previous chapter I have endeavoured to show that in biblical times—say two thousand years ago—both the Melanochroi and the Semitic race were in a very similar process of development to that in which our race is now. The Semitic had formulated its new Creation theory, but owing perhaps to the manner in which the tribes were scattered and separated from each other, the knowledge of this theory spread very slowly. We may gather also from the Bible history that its acceptance even among the Jews was as strongly opposed by the earlier ruling classes as that of the theory of evolution is now in Anglo-Saxon communities. The Greeks appear at that time to have passed the age at which a race formulates its theory of the Creation, owing perhaps to the ignorance of the lower orders, for it is by these, and not by the aristocrats, that these theories are formulated.

THE IMMACULATE CONCEPTION.

The superior caste has no incentive to think out revolutionary theories. They are carefully educated in the older science, and although the Greek philosophers produced works which have a high scientific value, they failed to reach the culminating point of producing a theory of the Creation. But when the Semitic theory was translated into Greek by order of Ptolemy Philadelphus, it spread far more rapidly than it did among the scattered Arab tribes, and the Melanochroi formulated their religion on this basis some centuries before the Jews or the Mohammedans formulated their religions. In the earlier stages of this racial growth there were numbers of new sects started both among the Greeks and the Jews, just as there have been among us in recent times; for at this time the racial mind is in its most active stage seeking for a religion to satisfy its needs, and, as we are informed in the Acts of the Apostles, in some of the extreme sects both races were associated very much as we have neo-Moslems and esoteric Buddhists now. The cause of the final separation of the Greeks and Jews in religion as told in the Acts was the disagreement over the question of circumcision, and this may be taken as incontrovertible proof that the dogma of the immaculate conception had not then been formulated. To the Greek mind this dogma appealed as natural enough. Somewhat similar stories had been believed of every God in Olympus, and nearly all their kings, emperors, and other great men, claimed to be sons of

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some one or other of the Gods, some even by virgin mothers. But to the finer and more sensitive mind of the Jew this dogma was regarded as a blasphemous charge against his God, and had it been promulgated earlier, the rupture would have naturally taken place over the larger and not over the smaller cause of disagreement.

CHRISTIANITY AND THE ARABS.

But the Arab was more backward than his brother the Jew, and this dogma did not touch him till centuries later. It was when Christianity began to spread in Asia Minor and North Africa that the Arabs began to be affected by it. "In other South and North Arabian states the religion of the world power had penetrated, and certain tribes were wholly or partly Christian. But it was seed sown on stony ground, whose product had no power of resistance when the heat came: it perished without leaving a trace when Islam appeared. A strange fact: these Christian Arabs had bishops and priests and churches, and even heresies of their own, yet we cannot to this day make out from our authorities whether the Christian Scriptures were ever rendered into the vernacular of those converts, or whether only the priests had religious books, and these in a language which they must go abroad to learn. The last is the most likely to have been the case, and to have been one of the causes of the unresisting collapse of Arabian Christianity. Even before Mohammed's time it had given

way in South Arabia to Judaism, some Sabæan king having been won over by the Jews of Yathrib; and for once men of the Jewish persuasion had found the courage to fight and even to die. A conquering State governed by the laws of Moses! That Jewish State was indeed of short duration."¹ "In pre-Christian days Yathrib figures as a prosperous commercial city, but the native traditions tell little of earlier inhabitants than Jews. Some of these professed to have settled there in the time of Moses, others to have joined their brethren after the taking of Jerusalem by the Romans. Jewish settlers were certainly to be found in most of the oases that lie between Syria and Yemen."²

AN IMPULSIVE DEVELOPMENT.

It is in this direction probably that we must look for the descendants of the "lost ten tribes." But this has nothing to do with our present inquiry. The true facts appear to be that Mohammed was roused by what he regarded as a blasphemous attack on the God of the Semites, and did not realise that the Jehovah of the Greek conception resembled the Jehovah or Allah of the Semites only in name. He succeeded in stirring up the men of his race so that the religion was formulated within his own lifetime, which did not give it time to absorb the growing character-

¹ *Mohammed and the Rise of Islam*, by D. S. Margoliouth, ch. i. p. 35.

² *Ibid.* ch. iv. p. 185.

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istics of the race. It is as if some one of the many Protestant sects had captured our race and become the racial religion. The movement was carried by sentiment and impulse to a premature ending, and the Mohammedan may be regarded as an immature Jew, because Judaism was more slowly evolved, and thus allowed all the characteristics of the race to be worked into it. The earlier traditions of the Arab are the same as those of the Jew. That is to say, the Arab accepts the Creation Theory and the genealogies in the Bible to the time of Abraham. "Now Sarai Abram's wife bare him no children : and she had an handmaid, an Egyptian, whose name was Hagar."¹ From this it would appear that Hagar was a slave, but in the traditions of the children of Ishmael she is represented as an Egyptian princess and the equal of Sarah. No doubt, therefore, each of the tribes claimed that the covenant of the Lord with Abraham was fulfilled in that tribe. Thus the story of Esau and Jacob would find no place in the traditions of the tribes descended from Esau, and it is worthy of note that it was Esau who generously refused to accept a peace-offering from Jacob, and went away so as to avoid a quarrel.

THE GROWTH OF CHRISTIANITY.

I have put forward this theory of the reason for the sudden growth of Islam because it is in harmony both with the character of the Semitic race and the

¹ Gen. xvi. 1.

facts of history as they are known to us. If it has not been advanced before, it is because the Christians have always opposed anything like an impartial inquiry into the origin of their religion. This religion was based on an alien theory of the Creation, but, as Mr. Farnell¹ has shown, was otherwise drawn almost entirely from the old Egyptian religion, and many of the ceremonies of the pagan religions of Greece and Rome were continued in the Christian Church in honour of the Holy Virgin and the Saints who took the place of the inferior Gods of the older religions. It was because the general tone of this new religion of the Melanochroi was so directly opposed to the spirit of the Semitic race that Mohammed so emphatically denounced images in the mosques. In fact, this theory not merely supplies the key to the rapid rise of Islam and the bitter antagonism of the Arab to Christians, but also accounts for many of the tenets of Mohammedanism. For instance, forbidding the women to show their faces may have been due to the shameless immorality of the early Christians commented on by Dean Milman and other historians. The evolution theory teaches us that every effect has its cause, and further research may lead to the discovery of the cause of many of the differences in religious belief. The reaction against Greek learning of all kinds was complete among the Arabs, but is not so apparent in the Persians and other followers of Ali. These were largely influenced by Aristotle and other Greek philosophers. "The Mohammedans believe that

¹ *The Evolution of Religion.*

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the religion preached by various prophets (Moses, Christ, Mohammed) are the true religions for the time being, and that God inspires a new religion as it becomes necessary to the advanced needs of mankind, and that therefore the Jewish religion was the true religion until Christ came, and the religion Christ preached was the true religion until Mohammed came."¹ This was said of the Afghans, who, like the Persians, belong to the Shiite sect.

THE ORDERLY GROWTH OF RELIGION.

This illustrates the intimate relation between widely diverse religions, and just as Christianity, Mohammedanism, and Judaism grew up gradually on the new science of two thousand years ago, so older religions were differentiated among the Egyptians, Babylonians, Hindoos, Chinese, and other races previously. These all come within the historic period, and when the evolution of religion is traced out on scientific lines the study will no doubt enable future students to form some practical idea as to the characteristics of the races which formulated them. But religion was evolved on the same lines from the first differentiation of man from the animal, and of these religions we can only judge by studying the savage races still remaining on earth. We cannot learn anything definite about them, but we may perhaps divide religion into sections representing the paleolithic savage, the neolithic savage, and so on up to the

¹ *Under the Absolute Amir*, Frank A. Martin, p. 202.

civilised races, so as to gain a fairly clear conception of its orderly growth. But we have now a new conception of the manner in which man was evolved, and this necessitates a further advance in religion. We hear from time to time of religious revivals, but these are mere counter-currents caused by the overflow of the continued advance of the main stream of learning, and, as experience tells us, they die out shortly and leave no trace behind. We also see new sects arise, and these mark the disintegration of the old religion. "A house divided against itself cannot stand," and the Christian house seems to have nearly reached its ultimate divisibility without toppling over.

THE JEW AND THE BIBLE.

When I was in Australia I was intimately acquainted with a learned Jew. As a rule Jews are loath to speak of their religions to outsiders, but this gentleman frequently spoke very frankly to me. Shortly after the Revised Version of the Bible was published I asked him his opinion of it. We had several conversations about it, and the gist of his remarks may be summarised as follows. The Jew recognises the old Authorised Version as an honest attempt to translate the Old Testament fairly. It is not without errors, but these are not of vital importance. The Jews, of course, use their own version in their own language when talking among themselves, but when talking to Christians they recognise the Authorised Version as sufficiently accurate for all purposes. But

no Jew could think of accepting the Revised Version even for this purpose. The New Testament is wholly Greek, with the exception of the words of Jesus, which generally reflect the Jewish character. Possibly there was some document in Hebrew or Aramaic from which the Parables, the Sermon on the Mount, and other portions, were copied or translated for the Synoptic Gospels, but the Gospels themselves were written by Greeks. The Old Testament quotations in the New Testament were all taken from the Septuagint or Greek version, translated by order of Ptolemy Philadelphus, and not from the Hebrew Scriptures. The meanings put upon the prophecies in the Old Testament were entirely unwarranted. They do not apply to Jesus. The Jews looked for a Messiah to deliver them from the Romans as Moses had delivered them from the Egyptians. Jesus was not that Messiah. His character differed entirely from that conceived of by the Jew, but his teaching was more in keeping with Jewish character than with that of the Greek.

JESUS, THE JEW.

"Jesus did not speak Greek, and it was incumbent on the student of the Gospels to use all available means to find out what he actually said. At the outset it seemed altogether likely that the teaching, conduct, and tragic fate of Jesus could be best accounted for on the assumption that he regarded himself as the Messiah, and made for himself such supernatural claims as this position implied. On a

priori grounds it is difficult to see why it should not have been as possible for Jesus to make such claims as for a Simon bar Kozeba. It would have been an easier road to travel than the narrow path he trod. That he was above even the desire to become a righteous king, a world-conquering Messiah, can be explained only by his peculiar moral disposition and his supreme religious genius. But this result of a long series of investigations was wholly unexpected."¹ There is no word in the original Aramaic, the language Jesus used, to correspond with the Greek rendering of "the Son of Man," and therefore Jesus could not have applied that word to himself. The term *bar nash* seems to be the words used by Jesus, and this simply means man in general.² "The Semitic nations looked upon the Deity as apart from the world. Judaism before its contact with Greek thought, and Islam before its contact with Persian mysticism, rigidly adhered to this doctrine of the Divine transcendence. In India and Greece, and apparently also in Egypt, the conception of the living universe, and of God as its life, has taken deep roots. This thought of the Divine immanence could not be appropriated by minds accustomed to the idea of an extramundane Divinity without the introduction of an intermediate Divine Being. . . . It was this deep-seated demand for the highest conceivable ideal which led to the definition of the 'two natures' in Christ. But the introduction of an intermediate Deity became harmful by translating the ideal into

¹ *The Prophet of Nazareth*, Nathaniel Schmidt, p. 115.

² *Ibid.*

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a sphere of being conceived as possessing an essentially different nature, and therefore putting it beyond the reach of realisation or imitation." ¹ Jesus impressed on "the whole company the difference between his ideal of society and the actually existing forms of social life. The latter were based on authority and obedience to authority, the former on service and ambition to serve." ²

GREEK OBSCURANTISM.

"There is no nation whose conservatives have not waged war upon such radicals as Jesus, or whose prophets have not known the fellowship of his sufferings." ³ "The common idea of his time, based on the law and the natural inferences from its enactments, was that human society could not exist, or develop profitably, without the killing of enemies, retaliation in kind, condemnation of men, oath-taking, royalty, slavery, divorce, usury, and private capital." ⁴ In fact, what was called civilisation in his day differs but very little from the civilisation of to-day, minus, of course, the luxury due to the evolution of our modern science, of which Jesus knew nothing. I shall return to this later. What I wish to emphasise here is that Jesus represented the most advanced Jewish thought of his day, and this has been obscured by the interpretation placed on his words by Greek and Latin commentators. It is because the influence of the Greeks and

¹ *The Prophet of Nazareth*, p. 172.

² *Ibid.* p. 289.

³ *Ibid.* p. 282.

⁴ *Ibid.* p. 301.

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Romans turned aside the movement, which was growing up in the Semitic mind, towards a pure democracy which was preached by Jesus, that I have termed the rise of Christianity an intrusion which broke in upon and delayed for nearly two thousand years the evolution of the moral religions.¹

THE APOSTOLIC SUCCESSION.

It is only when we begin to understand the racial character of the Jew that we can hope to understand Jesus, and we know that the Jewish character differs as widely from that of the Greek as the character of the Goth does. It is probably due to the study of the Hebrew Bible and the words of Jesus that there is so much in common between the Jew and the Goth. We see the Jew generally among the radicals and reformers in all Christian countries. Where Christian prejudice against him has died out, and he is admitted to the rights of citizenship, he takes a keen and generally intelligent interest in political matters. He is temperate, sober, and industrious, and his authorities tell us that no Jew can be a drunkard if he observes the rites of his religion, although alcohol is not forbidden to him as it is to the Moslem. His pride of race and intense reverence for the God of his race—a reverence far more profound than that of the Greek or Roman—would naturally deter him from accepting any dogma which in his opinion differed from his conception of the Deity, and if it was

¹ *Evolution of the World and of Man*, p. 152.

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impossible for Jesus to accept the Greek story of the incarnation, it is reasonable to suppose that it would be just as impossible for his disciples and followers to accept it if they were Jews. If any one of them did so he was a renegade to his race and his conscience, and I for one am loath to believe that any of those who were intimately associated with him ever did so. If this is so, then it is impossible to believe that any of his Jewish followers or disciples ever took any part in the promulgation of Christianity, and the claim to apostolic succession falls to the ground. I fail to see how we can do honour to Jesus while we continue to attribute to him and his disciples conduct which we should regard as unworthy in ourselves. It was, of course, to the interest of the Greeks and Romans, when they based their religion on the Hebrew Scriptures instead of on their own science, to assume that Jesus and his disciples were the founders of this religion, and they very easily persuaded themselves that it was so; but no proof in support of it has ever been adduced outside the assertions of the fathers of the Church, and the question arises, Can we accept these credulous and interested witnesses as authoritative?

THE AUTHORITY OF ST. PAUL.

I am aware, of course, that St. Paul tells us that he was a Jew of the Jews. It is possible that he may have had Jewish blood in his veins, for crossing between the races was no doubt as common in his day as it is now; but whether this was so or not, there can be no

doubt that his education was wholly and entirely Greek. He was, according to what is said to be his own account, the leader of those who rejected circumcision as unessential. His Epistle to the Romans is largely taken up with this subject, and later he says that "the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter."¹ At Athens he "withstood him to the face"² in their dispute on this subject. When arrested in Jerusalem he declared, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city,"³ but when it was proposed "that he should be examined by scourging," he asked "the centurion that stood by: Is it lawful for you to scourge a man that is a Roman, and uncondemned?"⁴ Now the Jews were expelled from Rome very shortly afterwards, and therefore could not have been Roman citizens. The explanation seems to be that St. Paul strove to please all men, and "unto the Jews I became as a Jew, that I might gain the Jews."⁵ The Greeks, as we know, were not remarkable for precision. They had no idea of the value of scientific truth, and their natural subtlety prompted them to make assertions which were not strictly accurate. This was not lying, and was no doubt perfectly understood when they were speaking to men of their own race. When St. Paul said he was a Jew of the Jews, he meant to convey the meaning as forcibly as he could to his hearers that he accepted the

¹ Gal. ii. 7.

² Acts xxi. 39, xxii. 3.

³ 1 Cor. ix. 20.

⁴ *Ibid.* ver. 11.

⁵ *Ibid.* xxii. 24, 25.

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Hebrew Scriptures unreservedly as the first chapter of history, in place of the theory of the Creation on which the worship of Zeus was founded, as the basis of his newly developing religion. He was too honest and outspoken to have any intention to deceive, but his utterances have to be interpreted in accordance with his racial characteristics. They have not been so interpreted by historians, and therefore they have been misunderstood. The authorities of the Church of Rome allow of no private judgment in this respect, but we who want to know the truth, so that we may do honour to the dead and profit by their instructions, do not recognise this authority. It is one of the characteristics which differentiate our race from the Latins that we claim the right to judge for ourselves.

CHAPTER X

THE FUTURE RELIGION

Our Racial Character—The Early Goths—Early Bible Influence—The Conception of Jesus—Tolstoi and Haeckel—Jesus, the Democrat—The Laws of Nature—Religion and the Laws of Nature—The Basis of our New Religion—The Past is Past—Our Hope lies in the Future—The Cause of Atheism—The God of Goethe—Our Inexorable God.

OUR RACIAL CHARACTER.

It is not an easy matter to predict what the future religion of our race will probably be like, but there are certain traits of character known to us, and certain tendencies of thought current among us, which may be profitably examined with a view to ascertaining in what direction we are tending. Christianity is based on the character and science of the Melanochroi, and as I have shown that this race differs in its character from the Goth, it must be evident that the religion which satisfied its mental and moral needs must fail to satisfy us. The Gothic race is the first of the races to develop a sense of self-responsibility and a power of self-control. In arriving at this stage, therefore, man may be said to have left his childhood behind him and to stand forth henceforward as a responsible

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being. But the fact of his claiming this responsibility entails duties on him which did not attach to the older races. We may trace the evolution of this characteristic of our race to the Semites and perhaps also to the Hindoos, Chinese, and other races, but it is stronger in our race than in these. How far it might have been developed in the Semitic race but for the intrusion of the irresponsible and impulsive Melanochroi, as explained in the previous chapter, is a question which may be worth considering later, but we have nothing to do with it at this stage of the inquiry, and it requires a knowledge of the Jewish and Arabian history and language which I do not possess to deal with it exhaustively. I shall confine my remarks, therefore, to the development of our own race, of which the most advanced examples are to be found in Anglo-Saxon countries. The revolt against the Roman religion and laws began in England but spread rapidly to Europe, and any political event affecting religion or politics in any one Gothic country has caused more or less excitement in other Gothic countries when it has become known there.

THE EARLY GOTHs.

In the present state of science it is impossible definitely to distinguish between what the Goth owes to heredity and what to education or development. We are told that the various Gothic tribes were rude and boisterous. They were a freedom-loving people and objected to coercion, and they allowed their

women an equal freedom to that which the men enjoyed. But they showed traits of savagery, which they had either derived from their ancestral races or learned from the savages among whom they dwelt. "And there was then a certain use and wont when the land was all heathen, for them that were of small means and had many helpless on their hands, to expose their children, yet it was always thought mean and wicked."¹ "Alwe Bairn-Carle (*i.e.* the children's man) was the name of a noble in Norway. He was a great wicking. He would not let men cast children on the points of spears, as was the wicking's custom."² In these records we may perhaps see the first evidences of the humanitarianism which is such a prominent feature in our race now. "And the summer in which Thor-stan was twenty-five years old, Thora bare a man child, and he was named Grim when he was sprinkled with water. Thor-stan dedicated the boy to Thor and declared he should be a temple priest, and called him Thor-stan."³ If this is not an interpolation, it indicates that some form of baptism was prevalent in what are called pagan times, and it may have been that the continuance of this and other ancient ceremonies in Christianity may have had an influence in inducing the Goth to accept the Latin religion. However this may be, we know that the Greeks and Latins incorporated very much of the worship of the Gods of their early religion in their newly developed one, and

¹ *Origines Islandicæ*, by Gudbrand Vigfussen and F. York Powell, p. 323.

² *Ibid.* p. 225.

³ *Ibid.* p. 265.

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there can be no doubt that this appealed to the more barbarous races, the transition from the older forms to Christianity being very gradual.

EARLY BIBLE INFLUENCE.

From the first, however, the Goths received the new religion reluctantly, and there were many lapses, as with the Israelites, to the worship of the old gods. In England the process of conversion to the new religion was accelerated by the Norman Conquest, but this conversion was only partial. Even in those early times the character of the Goth differed so completely from that of the Latin that the Goth never felt comfortable in his new mental habit. Probably there were numbers who were only nominally Christian, who practised the worship of Odin and Thor in secret out of fear of the intolerant Christian priesthood. However this may be, we know that the new religion had barely been established when John Wickliffe, John Ball, Roger Bacon, Duns Scotus, and others, began to question the truth of the Church dogmas, and the impression they made suggests that they were but the mouthpieces of many unbelievers. It was about this time that the Bible was first translated into the vernacular, and the influence of this book in developing the character of the Goths has not yet been fully recognised. But the meaning conveyed to the public mind by the Bible was radically opposed to the interpretation of it by the Greek and Roman commentators. To the Roman Jesus was a

God too great to be approached directly, and who therefore had to be appealed to through the intercessions of the Virgin or the saints which had taken the place of the inferior gods in the old religion. I object to the term "pagan," because the custom of lumping all the older religions together under this term, and summarily condemning them as the work of the devil, is childish and misleading. If we desire to understand Christianity, or our own religion, which is growing out of it, we must know something of the religions from which it was developed. All these religions have the same basis as Christianity, namely, the character of the races which evolved them, and to whom they were as true as Christianity was to the Greek or the Latin, or as our religion will be to us. For a religion based on science must be true to the race which evolved that science.

THE CONCEPTION OF JESUS.

But to the Goth Jesus has been the Good Shepherd, the Good Samaritan, the loving teacher. The Gothic mind has never wholly understood the mystical character attributed to him by the Latin. To the Goth he has always spoken directly and clearly, and we can note how the belief in his Divinity has gradually diminished, while his authority as a man and a teacher has as steadily grown greater. I have shown that some of the Christian dogmas are repugnant to the Semite, and they are becoming as distasteful to the Goth. We have definitely left the Roman Church,

JESUS, THE DEMOCRAT.

In suggesting by his example that all men should return to savagery by living the life of a Russian moujik, Tolstoi seems to be following St. John the Baptist rather than Jesus, of whom it was said, "Behold a gluttonous man and a winebibber." "In one sense Jesus was, like Plato, a philosophical anarchist; but his anarchy was tempered by his theocratic idea. He disbelieved in man's authority over man because he believed so earnestly in God's authority over man,"¹ and this is just what a study of the inexorable laws imposed on us by the Power which evolved us is tending to induce in our race. Thus the lesson we learn from Jesus is purely democratic, and this is the form of government towards which we are tending. But the evolution of our modern science has enabled us to form a clearer view of the laws imposed on us by the Power which evolved us, the Power which Jesus spoke of as the Father, than was possible when Jesus lived, and this increase of knowledge makes us responsible as none of the older races has been. It is said that the Bible has ceased to be an authority on science, but science is not confined to the physical or mechanical branches, and the Bible still remains as our greatest authority on morals. The Old Testament was written by men who had made a profound study of human character. The records of Egypt, Babylon, and other ancient civilisations, like the histories hitherto written by more modern students,

¹ *The Prophet of Nazareth*, Nathaniel Schmidt, p. 303.

deal generally with the exploits of kings and the exhortations of priests. The Bible shows us that these had their faults as well as their virtues, but it does not confine itself to describing these alone; it is the only ancient historical work which treats of the people as a whole, and the biblical student learns more of the human mind than the student of any other history.

THE LAWS OF NATURE.

The late J. R. Green saw this, and denounced what he called "drum and trumpet history"; but he did not live to see his suggestion fully carried out, although later historians have been more or less influenced by him. But history can never be true while it is based on the Semitic theory of the Creation. We know now that the world was not made in six days, but was evolved gradually under the influence of certain laws of which nothing was known when the older religions were formulated. The writers of the Bible knew nothing of gravitation, the force upon which the stability of the universe depends; of the centrifugal and centripetal forces; of heat, light, and electricity; of the attraction and repulsion of gaseous matter regulating the combination of the gases to form the rocks and strata of our earth. The knowledge of these laws was very childish even a century ago, and its diffusion has completely changed many of our ancient beliefs. I have already referred to the very prevalent custom of attributing this knowledge to ancient people. A popular writer has recently

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said, "Thoroughly aware of the popular delight in 'shows,' they organise public processions on feast days, just as the 'Master of the Stars' used to do in Memphis, where, by the way (as those who take the trouble to study ancient Egyptian records will discover), our latest inventions—such as the electric light, the telephone, the phonograph, and many other modern conveniences—were used by the priests for 'miraculous effects.' " ¹ The priests were no doubt very clever, and were the great teachers of science as it was understood in their day, but I doubt whether they used motor cars to travel in, and no traces of railways or steam engines have been found in Egypt, Babylon, Assyria; and as these are much more simple than the "modern conveniences" of which Miss Corelli speaks, it might have been thought that they would have preceded the more complicated instruments.

RELIGION AND THE LAWS OF NATURE.

The ancients knew of the laws governing nature just as the plant or the animal does, and they took advantage of them as the animal does. They knew that if they threw a ball up in the air it would come down again, and it was not until Newton explained the reason that we knew any more about it than the people before his time. And yet the ball with which we amuse ourselves is just as amenable to the natural laws as the world we live in, the sun which brightens

¹ *Free Opinions*, Miss Marie Corelli.

our life, and the numberless other suns which we see at night. It is by reason of the natural laws that games like billiards, cricket, or football are possible, and the ball, like matter in any other form,—like the plant, the animal, even man himself,—is governed by the same universal laws which operate in the case of the smallest particle of matter, organic or inorganic, as in quantities sufficient to form the universe. And it is only in comparatively recent times, since man has, under the influence and operation of these divine laws, developed his mental qualities beyond the mental powers of the animal, that he has also developed the power to act in opposition to these laws. And further, it is under the influence of his religions that he has acted in organised opposition to these laws, and never more so than under the influence of Christianity, the most artificial and unnatural of all religions. That this has not been the object of the founders of these religions is patent enough, but that religion has tended steadily in this direction cannot I think be doubted by those who look around in Christian countries at the present time.

THE BASIS OF OUR NEW RELIGION.

I have written *The Evolution of the World and of Man* specially for the purpose of showing the homogeneity, the continuity of these laws. The evidence proves that they have been in operation for millions of millions of ages, probably from eternity, if we may use a term which we are incompetent to

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understand. The evidence on which I have based my work is as yet very incomplete, and some of the details may have to be corrected. But the general view of the whole matter will remain as it is. I have traced man's progenitors back to a group of marsupials, and further investigations may reveal the class of animal in the monotreme, reptilian, and even earlier orders, through which he was developed; but it does not need this to prove that the theory of evolution is true. We appear to be on the verge of some important discoveries as to the origin of life, but these also will not materially affect what I have said. Some years since microbes were regarded as always maleficent, but recently it has been recognised that they play a more important part in differentiating organisms than was previously imagined. Even doctors, who as a rule know little about evolution,—in consequence, perhaps, of their University education,—are now realising that microbes are generally beneficial in their action, and that only a comparatively few species are injurious to man and propagate disease. For the general student, the value of the book is not lessened by my speculations in those cases where the evidence necessary to link the portions together was lacking. The scope and continued operation of the natural laws are demonstrated as they have not been shown before, and should enable those who desire to find a basis for a natural religion to do so. These comprehensive laws are undoubtedly imposed on man by the Power which evolved him, and the questions we have to ask ourselves are: Are these laws the laws of God or not?

Is it man's duty to obey these laws or not? Are we obeying them under our present religion, and the political, social, and ethical system, which we call civilisation, which has grown up under the influence of this religion?

THE PAST IS PAST.

What does Jesus say? "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."¹ Which God are we serving under the form of Christianity—God or Mammon? Jesus continually impressed on his hearers their duty to study the laws of God and to obey them, and the fact that his knowledge of the laws of God was very inferior to ours only emphasises our duty in this respect, for with knowledge comes responsibility. We are not responsible for the past, because we had not the power to influence our parents; and they were not responsible, because they had not our knowledge. Each generation has, as a rule, done its best for the succeeding generation, and if they erred through ignorance it is not for us to accuse them of anything worse than ignorance. We know that our mothers especially were anxious to do the best they could to promote the happiness of their children, and as it was with them so it was with the previous generations. Man has always sought to do right, but has not yet perhaps learned completely what is right. He is very childish still, and the object

¹ Matt. vi. 24.

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of our religion should be to elevate his thoughts, to endeavour to teach him to study the natural laws, and to obey them as far as he is able to understand them. Except for the lessons it may teach us, we have done with the past, and in future we must look forward and endeavour to realise what the perfect man will be when he is evolved, so that we may make ourselves as nearly like him as our as yet imperfect nature will permit. The study of the past assures us that the design of the Power which evolved man was to make him as perfect as is possible as an organic creature. He will not be a God, as men have ignorantly made kings, prophets, and other men, but he will probably be the nearest approach to God of which man can form a conception.

OUR HOPE LIES IN THE FUTURE.

As it has been with our parents, with those of our own race who have passed away, so it has been with the older races which have preceded us as world powers. We cannot hold them responsible for the evils which afflict us. They have formed their conceptions of God as we shall have to do. We cannot think of Him as a man. It would be just as reasonable for us to conceive of Him as a plant or an animal or as a world, for He is just as much the father of these as of man. Such stories, therefore, as that of the immaculate conception do not affect us as they did the Semite. For us they pass into myths, as other religious stories have for men of all races when an advance

has been made in religious thought. But we know that these old religions have satisfied the races which evolved them. Under the influence of its science each race has evolved a religion which has been the basis of its social, ethical, and political system, and this system has been satisfactory to it, and enabled it to achieve its greatest works. But the religion which satisfied an older race demoralises a younger race, and so it is with us now. Therefore we must look forward for happiness and not backward. We may take the followers of F. D. Maurice as an example of how sects are formed. While advocating the most advanced socialistic views they strive to lead men back to mediæval times. The very name of their organisation, "Christian Socialists," is a contradiction in terms. The struggle between the spirit of the Latin and the spirit of the Goth in them is very severe. The one urges them forward while the other holds them back, and the result is a sort of imitation of the Roman ritual, combined with revolutionary practices which are entirely opposed to the teaching of the Church. They fail to see that the world cannot go backward, that mediævalism is dead and cannot be revived, and that if it could it would satisfy no one. If we could return to it to-day, to-morrow we should begin to break away from it, as our forefathers did some centuries past. But this and other sects represent merely the by-currents, the overflows from the main stream of scientific progress which continues steadily onward without being affected by such side issues. The world does not turn backward, and to those who,

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having stepped forward, now look back, I would say, "Remember Lot's wife."

THE CAUSE OF ATHEISM.

We may see this attitude of clinging to the past elsewhere. Ruskin had a hatred of modern appliances, and would probably have been driven mad by motor cars; and Carlyle, in spite of his radicalism, also opposed progress in some direction. "In his charming satire *Erewhon*, Samuel Butler could only see hope for the future by abolishing all modern mechanical inventions and returning to that state of life which existed when only simple tools were in use."¹ William Morris and many other of our most radical reformers failed to realise how far we have left the past behind, and we are forbidden to look back lest, like Lot's wife, we be turned into pillars of salt. The followers of Tolstoi are even more reactionary. They want to go back thousands of years to savagery, instead of a few centuries to mediævalism; but the one is just as impossible as the other. The laws which have forced man forward from the animal to his present position are still urging him onward with a persistence he cannot resist. And it is only by studying these laws and obeying them that we can hope to serve God. The study of the past is necessary to enable us to understand these laws, but it is our duty to examine whatever man has done or said very critically, so that we may ascertain when he has acted

¹ *The Anglo-Saxon*, p. 304.

in conformity with these laws and when he has disobeyed them. We recognise Professor Haeckel as the greatest living authority on evolution and biology, but the very fact that he has made these his special study may have tended to incapacitate him from becoming a safe guide in other branches of science. He also is strongly under the influence of the past. He sees that the conception of God on which the Melanochroi based their religion is no longer tenable, and is therefore disposed to cry, "There is no God." When the image of Zeus was fading in Greece before the growing conception of Jehovah, atheism spread rapidly. When the old ophiolatry of the Israelites was dying out as the new conception of the God of Abraham, Isaac, and Jacob arose, atheism appeared as a natural consequence. "The fool hath said in his heart, there is no God." Man is too impatient and jumps at conclusions, and this is as true of Haeckel and his followers as it is of Tolstoi and his followers.

THE GOD OF GOETHE.

Professor Haeckel knows, as every other man and woman knows, that he did not create himself. He did not come into the world of his own consent and volition, but in accordance with the operation of the laws of nature. He knows that his father, his grandfather, and other progenitors were born in precisely the same manner as himself. He knows that the race he belongs to and all other races were produced in a similar manner, and he traces his descent from the

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earliest known form of organism with the same result. He knows that not only this world but others of the solar system and of all other systems were produced under the operation of these laws. "Darwin has not only proved by his theory of selection that the orderly processes in the life and structure of animals and plants have arisen by mechanical laws without any preconceived design, but he has shown us, in the 'struggle for life,' the powerful natural force which has exerted supreme control over the entire course of organic evolution for millions of years."¹ It matters not how far we may push back the origin of the world and of man, we find ourselves confronted by the necessity for a First Cause. It makes no difference whether we conceive of God as "stirring up a mud puddle with his finger and crying, 'Man, come forth,'" or whether we regard Him as the agent which first established those laws under which our new science shows us the world and man were evolved. "Working gradually from above, Darwin desisted when he came to spontaneous generation, and left room for God. Haeckel came into an open field, believing that there was no eternal Deity, and that spontaneous generation was by no means a forbidding conception. The problem for him was merely how he could work upwards through the plants and animals of all geological periods until he reached man."² But there is no more support for spontaneous generation than there

¹ *The Riddle of the Universe*, ch. xiv. p. 276.

² *Haeckel, his Life and Work*, William Bolsche, translated by J. M'Cabe, p. 126.

is for a belief that each man creates himself. "Goethe took from him his God, and gave him a new one; took from him the external, transcendal God of the Churches, and gave him the God that is in all things, in the eternal development of the world, in body and soul alike, the God that embraces all reality and being, beside whom there is no distinct 'world,' no distinct 'sinful man,' no special beginning or end of things. When Haeckel found himself at the highest point of his own path, by the side of Darwin, he was the first to see and to insist that Darwin was but a stage in the logical development of Goethe's ideas."¹

OUR INEXORABLE GOD,

If this is so, then it is untrue to speak of Haeckel as an atheist, and those who profess to follow him, who declare themselves atheists, have no warrant for their conduct. He does recognise a Power above man, a Power which produced man, and he realises the force, the continuity, the homogeneity of the laws under which this mighty course of evolution has been brought about. "Our philosophy," Haeckel continues, "knows only one God, and this almighty God dominates the whole of nature without exception. We see his activity in all phenomena without exception. The whole of the inorganic world is subject to him just as much as the organic. . . . God is almighty; he is the sole sustainer and cause of all things. In other words, God is the universal law of causality.

¹ *Haeckel, his Life and Work*, p. 41.

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God is absolutely perfect ; he cannot act in any other than a perfectly good manner : he cannot therefore act arbitrarily or freely—God is necessity.”¹ We are as yet perhaps too prejudiced to take a clear and calm view of the whole matter. The majority of us were taught that Jesus was God, and have not yet realised how far the character we attribute to him differs from his real character. Jehovah was little more than an expression perhaps, and as we were taught that Jesus was “one with the Father,” we never made any special attempt to differentiate them. We have not yet perhaps sufficiently cleared our mind from the effect of this teaching so as to enable us to form a satisfying and satisfactory conception of the Great First Cause as the theory of evolution reveals Him to us. Goethe, like August Comte, wrote and taught in the pre-Darwinian age. Neither of them knew anything of evolution or of the new sciences that have arisen since. But both represented the developing character of the Goth, and therefore speak with some little authority to men of our race. But, like other branches of science, that represented by Goethe and Comte require to be co-ordinated as well as the branches represented by Tolstoi, Haeckel, and others. At present we can only say that there is a God, a First Cause, and each individual may picture this God to himself as he pleases. When the subject is discussed openly and freely, without reference to old-world ideals, some one conception will become popular ; for it is not the philosopher, but the average man, who

¹ *Haeckel, his Life and Work*, p. 236.

builds up the religion of the race. The more highly the people are educated in the science of the race, therefore, the more elevated is the religion. The religion finally adopted by the Melanochroi race compares very unfavourably with the teaching of the Greek philosophers, and probably none of the older religions represents the highest possible development of the race. In the case of Christianity, I have already pointed out that the religion was based on the science of an alien race—hence, perhaps, its artificial character ; but our duty is to build our religion up on our modern science, to make use of our recently acquired knowledge, and to order our lives in conformity with the laws of God so far as we are able to understand them. We have been sent into the world and are of the world. It is our duty, as it should be our pleasure, to make the best of the world, and we may safely leave the future to the Creator who has long ago decided what shall become of us after death. Whatever that decision may be, we have no power to alter it, and no right to complain of it ; but, judging from what we know of the past, we may be assured that the time will come when man will learn even this. As I have already said, man appears to be gathering knowledge quite as rapidly as he is developing the power to make use of it judiciously. If the impulsive Latin had known the properties of dynamite and other high explosives in the Middle Ages, what mischief he might have done.

CHAPTER XI

THE NEW MORALITY

The Morality of the Savage—The Woman a Slave or a Toy—Degeneration of a Race—Parental Responsibility—Bastardy in Feudal and Recent Times—Uncompromising Calvinism—The Woman Suffragists—Female Celibacy and Prostitution—The Pangs of Motherhood—Race Suicide—The Ideal Marriage—The Unthinking Classes—The Future Morality—Our Duty in this World—The Child in the Past—The Child in the Future.

THE MORALITY OF THE SAVAGE.

THE evil effects of an organised opposition by a race, under the influence of religion, to the laws imposed on man by his Creator seem to have reached their highest development in Christian countries at the present time in the relations between the sexes. I have already explained that the evolution of sexual morality in man must be traced back to the animal, and have given an account of the basis of ethics in the plant and the animal.¹ The condition among the primitive races of man was similar to that of the gregarious animal as described above.² As the mental faculties of man were developed, he recognised relationship between mother and child, and learned

¹ *The Anglo-Saxon*, p. 281.

² See *supra*, ch. iv.

that consanguineous marriages were productive of evil. He therefore forbade marriages between relations on the mother's side.¹ He also placed the woman under taboo during menstruation, pregnancy, and later on also during lactation, so that it was regarded as sinful for a man not merely to touch a woman at these times, but even to look on her from a distance. Any man who touched any article belonging to a woman, or a log on which she had been sitting, whether she was his wife or not, while she was under taboo, or saw her in the distance, was pronounced by the priest to be unclean, and had to perform certain purifying ceremonies before he was permitted to mingle with his fellows. The discovery of the relationship of the father to the child gave rise to the religions based on phallic worship, and new laws were made to prevent consanguineous marriages on the paternal as well as on the maternal side. In the earlier stages of this development there were no single marriages. All the women of one group or family were the natural wives of all the men of another group or family, but, as among animals, there was no debauchery. The female had no attraction for the male except at certain seasons. As man advanced beyond the status of the animal and became civilised, he took advantage of his superior size and strength to reduce the woman to slavery. When changing camp, he marched along in lordly fashion, carrying only his own weapons, which the women were forbidden to touch, while the woman carried the skins of

¹ *The Tribes of Central Australia*, Spencer & Gillen.

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which their shelters were made, poles to support them, her yam stick and other tools, and even the baby, if it was too young to walk.

THE WOMAN A SLAVE OR A TOY.

In the South Sea Islands and other places where food grew spontaneously and was plentiful, the women were treated as dolls, but the moral laws were no less strictly enforced there than in other countries, for man has always believed in his religion. This illustrates the two extreme estimates of woman in early times. She was either a slave or a toy. The law of evolution teaches us, however, that her position is of great importance to the community. It would be absurd to say that she was of more importance than the man, because neither can fulfil the functions imposed on them by the Creator without the other, but there can be no doubt that her responsibility is far greater than that of the man. That she was not evolved purely for the pleasure and convenience of man cannot be doubted by any thinking person, but that is how she appears to have been regarded in the past, and it is still the current belief. The duty of the female under the natural law is to reproduce her kind, and the women of the present day are generally as willing to discharge this duty as the women of former times and older races. Apart from the primitive tribal marriage, which did not differ materially from the animal procedure, religion has sanctioned three forms of marriage,—polygamy,

polyandry, and monogamy,—and we may regard all three as natural under certain conditions. Polyandry, where one wife has several husbands, is practised only in places where women are scarce, and as it does not appear that even in these places the women are barren, we can only conclude that the law which restrains the female animal and the savage from excess is in operation in those countries where polyandry has obtained. We know so little about it, and it is so unlikely to be adverted to by civilised people, that we may dismiss it without further comment. What is specially worthy of notice and remembrance is that in all races the women, like the female animals, have been married immediately on their reaching the age of puberty. This was no doubt a necessity, as it is only in our race that the female has developed the power of self-restraint which enables her to resist her natural desires and set herself in opposition to the laws of God.

DEGENERATION OF A RACE.

This is undoubtedly the greatest evil of modern times, and is directly due to the current religion and the laws based on that religion. “I request any man to look round upon the growing families in his immediate neighbourhood, and observe how puny are the boys, usually, as compared with the girls; how much finer are the grown-up daughters of this generation than the grown-up sons. I am always being struck by this fact wherever I go. Delicate boys,

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strong girls, tall, robust women, and feeble, devitalised men, are the order of the day, the feature of the century. In his silly, ostrich-like way man has swallowed the fictions of a weaker sex without considering how woman has been trained in the past, or the science of development in natural evolution."¹ It does not appear that the repression of woman by the men of the older races has had any great influence on the women of our race. Each new race starts as a baby, but with all its inherited instincts ready for development when the time comes. The woman has just the same qualities as the man, but it depends on her treatment and on herself whether she remains a slave or a toy, as the women of the older races have done, or whether she asserts her right to be the companion and equal of man.² But there can be no doubt that the degeneration of the male and the superior development of the female spoken of above are due to direct opposition to the law of evolution as explained by Darwin. So far as the relations between the sexes are concerned, it is the duty of the male to keep himself healthy and strong, ready to serve the female when she requires his services. He has no further personal responsibility. This devolves on the authorities, whatever they may be. The female's responsibility is far more onerous. She has first to see that the father of her child is, so far as she can judge, strong and healthy. Then she is personally responsible for the child until it is weaned.

¹ *The Truth about Man, by a Spinster*, p. 332.

² *The Anglo-Saxon*, p. 267.

PARENTAL RESPONSIBILITY.

Christianity makes the father responsible for the maintenance of mother and child for life, but this is in pursuance of the fixed policy of the Church to build up a ruling caste. For this purpose the family was a necessity. The wife and children existed solely for the glorification of the father of the family. The Latin Church was the religion of the powerful and wealthy. The orders of priesthood were filled by the sons of the great families who were unfit for or disinclined to war. The nunneries were for noble ladies, but very little attention was paid to the serfs. "Probably a state which approached more or less nearly to promiscuous intercourse existed, and over this the priest threw a glamour of religion which concealed its worst features."¹ We see what is called the moral condition of the people now, and know that it is due to the break-up of feudalism. Had such conditions existed long the race would have died out before now. The fact is that as this religion has been extended to each section of the community, that section has been demoralised by it, as the superior sections were previously. There has never been any strict monogamy until recently. Even a century ago, as the novelists tell us, almost every wealthy man maintained his mistress as well as his wife, while among the poor, herded together as they were, and still are, in one room, they were restrained neither by religion nor law. This is the legacy which the so-called

¹ *The Anglo-Saxon*, p. 125.

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Reformed Churches have inherited from the old Roman Church, and how are they dealing with it? Not that there was any such opposition to the law of evolution under the Roman religion as there is now. As I have said, the religion applied only to the superior caste, and left the masses largely to the natural laws. The women were very prolific and the mortality great; hence only the fit survived. As with the animal, the strong and healthy became parents, and very few weak or ill-formed children were born. Now we see huge crowds of children who are physically and mentally deficient, and the birth-rate of these is continually increasing, while that of the strong and healthy is diminishing.

BASTARDY IN FEUDAL AND RECENT TIMES.

That this degeneration of the race will continue until the causes which produce it are abolished, may be regarded as certain. Evils do not cure themselves, rather they tend to increase; so that what may now be easily remedied may in another generation or two become incurable. The position has been well described as the suicide of a race. The process is slow and gradual but none the less sure than if all the children were killed off, as so many are under the influence of religion. And we must not blame the Roman Catholic religion for this, although we realise that the evil affects that religion now as well as all others. The Roman religion is a positive religion representing the character of the race, and therefore accommodating

itself to the needs of the race. The *jus primæ noctis* of which I have already spoken was a safety-valve which minimised the evils caused by the religion. Under the operation of this law the great mass of the women became mothers on reaching the age of puberty.¹ There were very few healthy women who were celibates while this law was in force, and when the king or seigneur had exercised his rights he was bound to bestow the woman in marriage on one of his vassals. We know that bastardy carried with it none of the disabilities which attach to it now. I have described how the king's bastards were regarded with but little less favour than his legitimate children. Among the serfs, where the property qualifications did not apply, the bastard, the child of the seigneur or lord, was regarded, no doubt, as superior to the legitimate offspring of meaner men, and held a favoured position. However this may have been, we know that bastards were numerous, and many of them became great men.² The change came when the Goth tried to introduce some fixed principles into his religion. He seceded from the Church, but did not entirely repudiate its authority. In fact, he endeavoured to increase its authority, and regarded as very serious what the Church treated as very venial sins.

¹ *History of Human Marriage*, by E. Westermarck.

² See *supra*, ch. vii.

UNCOMPROMISING CALVINISM.

Hence he made bastardy disgraceful, and unauthorised motherhood an unforgivable sin, and it is only now that we are beginning to realise the childish folly, the mischievous, deadly consequences of forbidding a woman to discharge her manifest duty to herself, her country, and her God, without first receiving a licence from a priest who is totally ignorant of physiology, of the laws of nature, and the rules of hygiene and health. Hence we are afflicted with the complementary evils of female celibacy and prostitution, with the wholesale murder of the unborn, with the degeneration of the male and the unnatural increase in size and strength of the female, and with the propagation of loathsome diseases. In a word, with race suicide.¹ Who can doubt that the religion which makes motherhood, under healthy natural conditions, either sinful or shameful is an evil religion unworthy of a scientific race? We know that unnatural practices are resorted to, and openly advocated by even married women, to prevent motherhood, and that in Protestant countries this practice is becoming so prevalent as to seriously affect the birth-rate. It is to the credit of the Roman Catholic priesthood that they always denounce this unnatural use of scientific principles, for it is only since our knowledge has increased over that of the Middle Ages, that the women have possessed the power to prevent motherhood safely; and even now, notwithstanding the delicate

¹ See *The Children of the Nation*, by Sir J. E. Gorst.

appliances, it is not always safe. But as I have said, the Roman Catholic religion is a race religion, and tends to the elevation of the race which formulated it ; while the pseudo-religions which have seceded from it, but still pretend to preserve more or less of its authority, are divided on the subject of female morality. This is the most important of the problems with which our race has to deal, and it is because it is so largely a woman's question that the claim of the women for political enfranchisement at a time when it is so necessary for them to study such questions for themselves, seems to suggest that they are being unconsciously urged by the natural laws to take the course they have adopted.

THE WOMEN SUFFRAGISTS.

In the great racial movements of the past, man has formulated the race religion, and woman has taken a very subordinate position in the movement. There were many women martyrs at the time of the Reformation in England and elsewhere. Women took part in the formulation of Christianity. The Bible records the songs of Miriam, and speaks of other women, and Mohammed was assisted and supported by Khadija, but the movements were essentially men's movements, and the women were in general excluded from the chief benefits of the religion when it was formulated. It will be different with our religion when we begin to formulate it. It is, therefore, quite

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as important that she should know what the scientific inquirers of her race are doing, as it is for the man,¹ for the formulation of our racial religion will be largely the work of the women. In New Zealand and Australia the women were granted the franchise without a struggle. In England the opposition is forcing them to combine independently of men, to associate together apart from men, and is therefore educating them to take their share in future legislation as a class, and with class interests which will have to be reckoned with. Have the natural laws nothing to do with this development? It is difficult for the student of racial evolution to believe it. It has been frequently asserted that the necessity produces the man of the moment. Perhaps a further inquiry as to the working of the law of evolution may throw some light on this. However this may be, the rise of the suffragettes, who are jeered at by the unthinking, is one of the most singular and important movements in history. It is the first instance of woman organising herself independently of man, and it proves that she is as strongly imbued with the sense of self-responsibility and the power of self-government as he is.² I have heard women speak of their fallen sisters, of the disabilities under which women labour, and of other matters which show that they are more and more interesting themselves in affairs on which they were forbidden to speak a generation ago, and this seems to me to prove that the race spirit is being gradually evolved under the influence of the natural

¹ *The Anglo-Saxon*, p. 287.

² *Ibid.* p. 275.

laws in women, as it has been in men.¹ This is the only way in which God has ever spoken to man, and may therefore be regarded as the equivalent of what the older races called a revelation. For the Power which evolved us has always acted in precisely the same way in all ages.

FEMALE CELIBACY AND PROSTITUTION.

I have spoken of the power of self-control as the characteristic which distinguishes the Goth from the older races of man, but where can we see more notable examples of this power than in the celibate women of our race? Their whole life is one continuous struggle against their own natural desires and propensities from the time when they reach puberty until old age brings its relief. But much as we may admire their chastity and power of self-control, we are compelled to ask ourselves whether they are acting in conformity with the laws of God or not? That they sin, if they are sinning, unconsciously does not make the evil consequences any less disastrous. A belief is growing up among women themselves that the heroic sacrifices they make are useless or worse, that it is because so many women hold aloof and decline to discharge their manifest duties that prostitution is the necessary evil it is said to be. That the one evil is the complement of the other cannot, I think, be doubted, but whereas the prostitute acts in accordance with her

¹ See also "Sex and Suffrage," Mrs. St. Clair Stobart, *Fortnightly Review*, May 1907.

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animal propensities, the celibate exercises a heroic control over herself. The one is hunted out of society and made a pariah, while the other is laughed at and joked about. Neither is treated as she deserves; for the prostitute, in the first instance, commits no sin but acts in accordance with the law of her nature, while the celibate fights with determination against her natural inclinations, and wastes her life. She tries to make a career for herself, but there is always a regret, a feeling that something is wrong. Celibacy is, in fact, as unnatural as prostitution, and is equally reprehensible. The one is complementary to the other, and if all healthy women lived in accordance with the natural laws, prostitution would cease to be the necessary evil it is said to be. No evil is necessary. The prostitute has been, and still is, sacrificed to the interests of the Churches and the family, the institutions specially built up for the glorification of man at the expense of woman and child.

THE PANGS OF MOTHERHOOD.

In all new countries, where the population is more or less composed of immigrants, the males are usually in excess of the females, and there should be no celibate females, and of course no prostitution. The children are too valuable to be sacrificed as they have been. In older countries the excess of females over males is said to be about 104 to 100. In England the ratio at the present time is about 109 to 100. If, therefore, provision was made for the marriage of

all women at the age of puberty, all but from four to nine per cent. could be provided with husbands. Thus polygamy would not be so terrible a thing as many worthy people imagine. In fact, it might possibly be reduced to bigamy in a few cases. Monogamy is no doubt the ideal state, but there is no necessity to make it indissoluble. In the interests of woman it should be made terminable at will. It should be rather a business agreement than a religious ceremony, and should be regulated by the physiologist and physician, not by an ignorant and intolerant parson. At the present time, according to Mulhall,¹ the medium age at which men are married is 27.7 years, and women 25.5 years. As I have explained, the man does not count in this connection, but this postponement of marriage to an unnatural age in woman is productive of evil. We hear a great deal now about the pangs of childbirth of which nothing was heard in previous times. But Dr. Metchnikoff tells us that at fifteen a girl feels none of the pangs of motherhood.² What does this mean? Is it not that motherhood at the natural age is painless, while, if it is postponed until the bones and muscles are set by age, it is very painful and dangerous? Here, again, it is the opposition to the laws of nature in the present conditions that, differing from those of any other race or age, is the direct cause of the evil. There is no evil that cannot be cured by scientific means if the current religion permitted these means to be adopted.

¹ *Dictionary of Statistics.*

² *The Nature of Man.*

RACE SUICIDE.

In England the marriage of women under 20 is only 149 per 1000,¹ while 680 are married between the ages of 20 and 30, and 111 between 30 and 40. The unnecessary suffering of women, therefore, must be very severe. In the decade ending 1871 only 32.6 per cent. of the marriageable women were married per annum, while 59.4 remained celibates or became prostitutes, and 8 were widowed.² This means that only about 40 per cent. of the marriageable women became wives, the remaining 60 per cent. living lives opposed to the laws of God. And what is the effect on the birth-rate? One hundred prostitutes give birth to sixty children, while one hundred married women produce four hundred and eighty. But since this was written the use of unnatural methods for preventing childbirth has increased enormously, as the lessened birth-rate in Christian countries proves, so that the married woman is gradually being assimilated to the prostitute. Thus we see how an evil, if not checked, tends to spread until it affects the whole social body. It will be said that the change suggested is incompatible with our modern civilisation! Pah! If this is civilisation, let us follow Tolstoi to savagery, and away with it! But it is not civilisation; it is the want of a true racial religion. The religions based on apologetics are the cause of these evils. We must either study the laws of the Creator and endeavour to ascertain His will with a determination to

¹ Mulhall.² *Ibid.*

obey it, or our race must die out without achieving its destiny. Even now we shall not do what we might have done, perhaps, had we sought out the ways of the Lord in earlier times. Infanticide has been more or less prevalent in all races, but it has never attained to the terrible total of what we call civilisation. Moreover, it is the strong, healthy children who are being sacrificed as a rule, while the weaklings, the unfit, are carefully tended and nourished ; and yet if the marriage and property laws were swept away to-morrow, and the natural laws were allowed full play, as with the animals, a cure would speedily be effected, for " *der Weg der Tier ist Jahves Weg* " ("the way of the beast is the way of Jehovah"), and the way advocated by Jesus ; namely, implicit obedience to God's laws.

THE IDEAL MARRIAGE.

The monogamatic marriage which continues throughout the lives of the parties is undoubtedly the highest condition of association between the sexes, but only about 40 per cent. of the women enter into this state of life, and, as the divorce court records prove, even of this small number many of the unions are broken up. As a rule, when the woman is married young, that is, soon after attaining to puberty, the marriages are more likely to be permanent than when entered on at a later age. Except for providing that the woman shall always be married at a time when such a state is natural, there is no necessity for interfering with

these monogamatic marriages. In fact, such marriages will probably always be regarded as examples worthy of being followed. But it cannot surely be necessary that sixty per cent. of the women should be forced into sinful lives for the purpose of maintaining an ideal state among a few. It is the evils we desire to see abolished, not to alter what is good. And if the marriage of all women was made compulsory, it is highly improbable that the percentage of permanent monogamatic marriages would be reduced. Many of the women who now live celibate lives, and thus give proof of their self-control, would probably make the best of wives, and even the prostitutes might under happier circumstances contribute a quota to this class of marriages, and therefore the ratio of these marriages should tend to increase rather than to diminish. But whether this would be so or not, we have no right to perpetuate conditions which force more than one-half of our women into sin and misery.

THE UNTHINKING CLASSES.

We must always realise that it is not these women who sin. It is the Churches and the good religious women who support them who are the real causes of their sin. It is these that make prostitution necessary by their arrogance and intolerance, and therefore theirs is the responsibility for existing evil. It is these who are responsible for the sufferings, the wasted lives, of their celibate sisters. But the main object for the perpetuation of the evils is, of course, the support

of private property and the maintenance of the family. I am aware, of course, that the prayer-book distinctly asserts that the principal aim of marriage is the procreation of children, but these pseudo-Churches have no power to enforce their teaching. They lack the racial and scientific basis of positive religions. They are opposed to, not in accordance with, nature and the natural laws. They seek to force all men, and especially all women, into one groove. They are conventional, artificial, and unnatural to a degree, and they continue to exist only until man is sufficiently educated in the science of his race to realise how evil their influence is. But we also have to realise that the conditions have grown up very gradually and slowly, as all race movements do, and that the people who support the pseudo-religions are perfectly sincere. That is where the great difficulty lies. The non-thinkers who receive their religions from their mothers or other teachers without inquiry will adhere to them for the remainder of their lives, and continue to assert that "if people would only think as we do, all would be well." They know nothing of modern science except such as appeals to their outer senses, such as electric lights, motor cars, etc. Of the evolution of the race they are entirely ignorant, and deem changes in public opinion as due to the perverseness of human nature. It is useless to argue with them, and unjust and unkind to blame them. They simply continue to believe what the father or the grandfather of the most ardent reformer believed, and have therefore not yet grown out of the

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childhood of the race. They are irresponsible, and those among them who feel their irresponsibility most strongly will no doubt revert to the old Christianity instead of accepting the new basis of religion.

THE FUTURE MORALITY.

During the next few years it may be anticipated that the Roman Catholic Church will receive large accessions from the ranks of those who do not feel capable of self-government. They need some human authority to sustain them, because they have not been taught to trust to God and to study His laws. They are more or less animated by the spirit of the Latin, and turn naturally towards the religion of that race, because it does not compel them to think for themselves. But the majority will seek to learn the new sciences. The spirit of the Goth is already too much developed in them to permit of their allowing themselves to be controlled by a priesthood, and these will seek to know more about their own characteristics, so that they may order their lives by the laws of God as revealed to us by our science, rather than by the laws based on the moribund science of two thousand years ago. They will gradually come to realise that any relation between the sexes which is not contrary to the laws of God—as female celibacy and prostitution are—must be legalised. Personally, I do not think that polygamy, as it has been practised, will ever become common. We see that in Christian communities there is an excess of females of from

four to nine per cent. It is possible that two sisters or friends may elect to share one husband between them, but it seems more probable that many women will choose some industry as their lifework, and will devote themselves to that work. These women may perhaps live in club houses and visit men by appointment when nature requires them to do so. The majority, however, will form monogamatic unions, of which some forty per cent. will probably be for life, as is the case now, while the remainder will last for longer or shorter terms while the parties agree.

OUR DUTY IN THIS WORLD.

When anything occurs to make such marriages a source of misery instead of happiness, divorces will take place, and the men and women will form other unions. Society will therefore be constituted much as it is now, but the grosser evils will have been wiped out. No such disease-producing irregularities as we are accustomed to now will be permitted, for the priests who sanction and celebrate marriages or other unions between the sexes will be the doctors and physicians who will have power to prevent unnatural and unlawful excesses or practices. In the older religions, as a rule, the priests were the doctors and physicians. It is only in the Melanochroi race that this custom was departed from. The priests are, and always have been, simply magicians who could influence God by some means or other, and their mission had little to do with this world except to keep

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the masses in subjection. But we realise that we belong to this world, and it is our duty to regulate our lives in this world by the natural laws. The future of man has doubtless been settled many millions of years ago, and cannot be affected by anything we can do. We are content to leave it entirely and unreservedly to the Creator, for we may rest assured that no efforts of ours can make any difference. The laws of the Almighty are irrevocable. They do not respect persons or places, and whatever the future of the aboriginal savage was, that also is our future. At present we know nothing about the future; but the fact that God provided mothers to care for us on our entrance into this life, furnishes a guarantee that He will not neglect us or leave us without guides in a future life, if it is His will that we should have a future life.¹ We are utterly helpless in His hands, and must perforce accept any future that may be in store for us. If we can do so without doubt and misgiving, well and good, and so far as we understand the theory of evolution, it encourages us to trust ourselves wholly to Him. We may pity those who are unable to do so without fear and repining, but our present knowledge does not enable us to give them any certain information as to the future of man individually after death, although, no doubt, man will attain even to that knowledge when he is sufficiently advanced to profit by it.

¹ *The Anglo-Saxon*, p. 325.

THE CHILD IN THE PAST.

I have spoken so far only of men and women, but the child also has to be considered, and we are only just beginning to realise how very important the baby is in the economy of nature. Like the woman, the child has been sacrificed to the interests of property, of the man, and the family. The care of the young devolves wholly on the mother among gregarious animals, the father taking but little notice of the young. In the savage state the conditions are not very different. The baby belongs to the mother until it is weaned. The father's relationship to it is not known. As a rule, the savage mother suckles her baby for a longer time than the civilised mother,¹ so that by the time it is weaned it is strong enough to walk the short distances the tribes travel when changing their camp. When it has been weaned it belongs to the tribe, but its personal relationship is traced to the mother's side only. The child soon learns to dig yams, and thus earns its own living. As civilisation advances, the child becomes the property of the father, the family takes the place of the tribe, and the personal responsibility of the father is enormously increased. As a consequence, his privilege is also increased until he obtains almost despotic authority over his wife and children. Under the feudal system the gens, or tribe, was merged in the family, and it was after the break-up of that system that the independent family reached its

¹ *The Anglo-Saxon*, p. 282.

highest development. At the same time, indications of the decay of the system begin to appear. The feudal king was the father of his people, as the seigneur was the father of his serfs as well as of his sons and daughters, later his responsibility was confined only to his legitimate children, and his other children were made outlaws with no rights. Then the State had to step in to take charge of the orphans.

THE CHILD IN THE FUTURE.

Among animals, savages, and the lower orders in barbaric, and even in what are called civilised, societies, the child requires very little education. Education has been reserved for the benefit of the superior castes. It is only within recent times that the duty of the State to educate the children has been recognised in the more advanced Gothic countries, and is opposed still by some conservatives in England. The duty of the State has, perhaps, been more fully realised in Australia than elsewhere, and in some of the States children may be removed from the care of their parents who are habitual criminals, drunkards, or in any other way unfit to look after them, and handed over to the Boarding-Out Department. In England there is an outcry for feeding the children of the poor, and the authority designated is the Municipal Council, which has already been recognised as the Educational Authority. These straws showing which way the wind blows indicate the direction in which public opinion is gradually advancing. The

Municipal Council, representing the people of a locality, will be the owner of land and other property in that locality, and the principal, if not in the course of time the only, employer of labour. As every individual will be expected to work, it is probable that the majority of the women will be either nurses or teachers of the children, and will be trained for that purpose. The personal responsibility of the woman for her own child will cease with weaning, but she will be responsible for the welfare of all the children under her charge during her hours of work. There will be no necessity for separating mother and child, because even for those women who select other work for their life career, the schools will always be open at reasonable times both to mother and father, and, no doubt, as the children grow up, they will be able to visit their parents for week-ends or holidays. But however the details may be decided upon, the fact that the system will be built up by the men and women themselves is a guarantee that the desires of parents to maintain their relationship with their children will be recognised. No mother even now objects to being parted from her children for educational or other purposes which she regards as necessary for the benefit of the children, and the mother of the future is no more likely to forget her child than the mother of the past. The child will be fed and trained under scientific physicians, nurses, and teachers. He will not be pampered and spoiled, nor starved and neglected, as he too frequently is now. He will hold an assured, not a precarious, position in the new era.

CHAPTER XII

THE OLD RELIGIONS AND THE NEW

Ohne Hast, Ohne Rast—The Want of Earnestness—Judaism and Christianity—Judaism and Science—Abortive Coercive Laws—Reason *versus* Law—The Typical Jew—The Mote and the Beam—Religious Attributes—The Older Races—The Value of Cross Breeding—Old and New Races—The Japanese—Japanese Morality—The Future of the Races.

OHNE HAST, OHNE RAST.

THE evolution of a new religion is necessarily a very slow process, and the earlier signs of its growth are obscure and not readily discernible. The first stage in the process is of course destructive, because the old religion has to be cleared away, so that the site may be available for the new structure. We can readily trace the progress of the destructive process in the rejection of dogmas and the formation of sects, which differ more or less from the ancient religion, but still profess to belong to it. All religions have been based on the theory of creation formulated or adopted by the race as a reasonable explanation of man's appearance on earth,¹ because history must start from this point. When, therefore, there is any

¹ *Evolution of the World and of Man*, ch. i.

change made in the creation theory, the basis of religion shifts, and it is from this time that the process in the evolution of a new religion dates. Before this the movement is wholly destructive. Thus, when Darwin published his *Origin of Species*, he cut away the foundations of the religions based on other theories of the creation, and laid the foundation for a new advance in religious thought. This was recognised at the time, but as only a very small percentage of the people knew anything about the new theory, the effect was not so startling as some worthy people feared it might be. Knowledge spreads very slowly, and in the case of such a revolutionary discovery, as that made by Charles Darwin and A. R. Wallace independently, we have to realise that all the educational institutions were opposed to its teaching. They are still opposed to it, and hence our race is in the condition described by St. Luke when the Greeks were in a similar position, halting between two opinions. Some believe one theory, some the other, and as they differ so radically there can be no reconciliation between them. A religion to be effective must be absolute. We can admit of no compromise in religion, and, therefore, when a religion falls into the apologetic stage, it is powerless for good, and becomes a source of evil simply because it stands in the way of a further development of religion.

THE WANT OF EARNESTNESS.

In these days of uncertainty, of dilettanteism, when men are not certain as to what they believe in,

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it is quite refreshing to see the earnestness of the women suffragists. There is no doubt there. They believe in their cause, and are ready to suffer for it, as the Chartists were, as the Reformers were, as the early Christians were, and as all those engaged in building up a new religion are, and have been from the earliest times. It is this religious enthusiasm, which takes the place of the natural restlessness of a childish race as it approaches maturity, which gives it a purpose that has previously been wanting, and which results in the race understanding its own characteristics, that has enabled the older races to conquer more completely by means of their science and religion than they have ever done by force of arms. And the Gothic race has arrived at that stage in its development when it will be compelled to put away childish things and become a man. That this movement is of God cannot, I think, be doubted by the student of evolution. It does not depend on our scientific knowledge, because the animals have developed their instinctive knowledge simply by the operation of the natural laws. It was through the operation of these laws that the savage attained to his knowledge of his racial characteristics, which he embodied in his religion. His science was very childish, and but little superior to that of the animal. As knowledge increased, so religion became more and more elaborately ceremonial and artificial, and seems to have reached its greatest expansion in this direction in Christianity, which was based on a misrepresentation of Semitic science. The new religion—the religion of our race—will there-

fore, as I have said, grow out of Judaism rather than out of Christianity, but will be based entirely on the natural laws so far as our science enables us to interpret them. The vain repetitions, the more or less theatrical ceremonials, will disappear, and in their place we shall have experts, physiologists, physicians, chemists, astronomers, electricians, etc., expounding the laws of nature so far as the science they teach enables them to understand them. And the sciences will have to be co-ordinated, so that the teacher in one branch of science will not contradict the teacher in some other branch.

JUDAISM AND CHRISTIANITY.

"Religion we may define as belief in God and the feeling of being responsible to Him."¹ The term "Agnostic" has never satisfied any one, perhaps not even Professor Huxley, who proposed to adopt it, but it expresses our attitude towards God. We know nothing of Him, and so far as our science goes at present we can know nothing of Him personally. But we do know of Him through His works, and especially through the laws He has imposed on us, and which our science enables us to understand as none of the older races could possibly do with the aid of their religions. "Thus it is that the Bible, the great text-book of Judaism, though never commanding us to believe in the Supreme, persuades us to believe in Him. . . . From Nature the Bible leads us to Nature's God. We are asked to believe that there is a power behind the

¹ *Judaism as Creed and Life*, Rev. Morris Joseph, p. 1.

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universe, not on the mere assertion of the Bible, but on the most convincing of all testimony—the testimony of the universe itself. . . . Unlike Christianity, Judaism does not set up the Bible or the Church as a despotic authority, whose ordinances it is a sin to reason about. . . . Religion postulates a Divine Mind as the explanation of the universe. But the demand which it makes upon our faith is no greater than that put forth by physical science, with its assumption of a substance filling all space, to which it has given the name of the Ether.”¹ The conception of God by the modern Jew is therefore very different even from the picture of Him given in the Hebrew Bible. There He is represented as a man who walks with Adam in the Garden, or who speaks to Moses with a human voice, and all the conceptions of God by the older races have been of great or perfect men. “And the ideal character of God differs, of course, in each race,”² because each race attributes to God the characteristics of the race. Man, therefore, has never risen above the worship of himself, except in modern Judaism, as explained by Mr. Joseph. “If the Psalmist, with his slender physiological knowledge, could cry, ‘I am fearfully and wonderfully made,’ how much more powerfully ought we, to whom science has more fully revealed the marvels of the human body, to be drawn in reverence and homage to the living God?”³

¹ *Judaism as Creed and Life*, pp. 42-44.

² *Evolution of the World and of Man*, p. 186.

³ *Judaism as Creed and Life*, p. 51.

JUDAISM AND SCIENCE.

"To think that the Almighty ever has, or ever will, put on the garb of flesh, or that He is subject to any of the defects, physical or moral, inseparable from the flesh, is to degrade our conception of Him, nay, in effect to deny Him."¹ "To think of God as a strict unity is, then, the only rational way of conceiving of Him, and this essentially Jewish conception is in close harmony with the message of the world around us."² "Judaism utterly repudiates such a doctrine as that of Original Sin, which declares that there is something inborn in all men which forces them to do wrong whether they wish it or not."³ "We have seen that the depressing belief in original sin is directly contradicted by the theory of evolution,"⁴ so that Judaism is strictly in accordance with our new science so far as this dogma is concerned. "The savage hears no less clearly than the civilised man the inner voice with its 'Thou shalt' and 'Thou shalt not,' and equally with him, recognises its sacredness and its authority. It is this universal sense of duty, rather than the particular guise in which it presents itself in individual cases, which is a powerful witness to God, a manifestation of His existence and His rule."⁵ The sense of duty differs, of course, in each race; and, therefore, what a Latin, say, would regard as virtuous, would be rejected by a Jew or a Goth as vicious.

¹ *Judaism as Creed and Life*, p. 61.

² *Ibid.*, p. 68.

³ *Ibid.*, p. 107.

⁴ *Evolution of the World and of Man*, p. 183.

⁵ *Judaism as Creed and Life*, p. 116.

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"The Jew, then, looks forward to a future or universal religion and righteousness. He pictures to himself a Golden Age; but, unlike the Pagan peoples of old, he places it in the future, not in the past. The world, he holds, is progressive; mankind is slowly but surely marching on to a happier time of faith and goodness, when men 'shall not hurt or destroy, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' " ¹

ABORTIVE COERCIVE LAWS.

The dietary laws of the Israelites were very elaborate, and this suggests that the Jew had not, in the days when these laws were formulated, attained to that power of self-control which distinguishes the Goth at his fullest development, or even to that of the Jew of the present day. But the Jewish law-giver realised that it was not necessary to wholly prohibit the use of intoxicants, as Mohammed did when he formulated the religion of the Arab branch of the Semitic race. Each of these great men showed their estimate of the racial character by the dietary laws he established. Our science teaches us the value of foods and their chemical constituents, so that perhaps no direct laws will be required to prevent the Goth from excessive eating and drinking. We are a scientific race, and education in the future will be purely scientific—thus cooks, as well as agriculturists, miners, and even scavengers and others, will

¹ *Judaism as Creed and Life*, p. 167.

be taught chemistry, so far as it relates to the work they are employed in. In fact, we shall in most cases substitute knowledge for law, so that laws will only be required in special cases. In the past we have had too much law and too little common sense. As a rule the laws have been passed, not for the general good, but for the glorification and aggrandisement of the few. We may see the beginning of the new method in the efforts of the temperance parties to restrain not only themselves but others, and in this they show that they are not yet wholly animated by the Gothic spirit. The Latin desire to rule others is still strong in them, but unlike some other parties they show their belief in their principles by restraining themselves. When the natural capacity for self-government in the Goth is fostered and developed, instead of being repressed by education, there will be less need for coercion than there may be now, but the temperance people have done more to permanently advance their cause by example and by educational work than they have achieved by the legislation they have promoted. Perhaps the most absurd instance of abortive coercion is that recently attempted by the British Government in their attempts to govern the women suffragists. The men in authority may think that they took up a dignified position, but the result was comic opera on a large scale. I was in Parliament Square on Wednesday, 13th February 1907, when fifty-seven women were arrested, and the impression it made on me was to recall the arrest of Clairette in Lecoq's comic opera, *La Fille de Madame*

thus only that we can attain to a knowledge of the character of Jesus, who is, and always will be, to us the typical Jew. And the more we think of it, the more childish and absurd does the meretricious worship of him in Christian Churches appear to be. We have only to think seriously on this subject to realise how odious this worship would be to him could he rise from the grave and witness it. While to regard the haughty, intolerant priesthood, which has grown up under the Greek and Latin estimate of his character, as his representatives is little short of an insult to his memory. And yet we cannot charge them with anything worse than ignorance. We must admit that, so far as their knowledge of him permits, they are striving to do him honour. And in so doing they have perpetuated and intensified the very evils which he denounced at the cost of his life, as many other earnest and thoughtful reformers have done. For if Jesus is the typical Jew, so also is he the typical reformer and agitator against the arrogance, the intolerance, the ambition, the greed and lust of kings, princes, priests, and other self-seekers: of those who uphold unjust laws so that they may exploit their fellows.

THE MOTE AND THE BEAM.

Jesus, as we know, abhorred force, but was powerless to abolish government by force. Now that it is making itself ridiculous and proving ineffective, we may hope that it is at its last gasp, and that the lesson

he teaches will be taken to heart. As we come to understand him better, his influence will probably be far greater in the future than it has been in the past. We shall realise the force of his injunction, "Judge not, that ye be not judged." Children are always censorious, and in this the Christians resemble the childish races. The Goth is still very childish, and is very particular in noticing the behaviour of others, while he flatters himself that his own little lapses are unnoticed. In fact, the mote in his brother's eye is glaringly conspicuous, while the beam in his own eye, well ! really, it is scarcely noticeable, and rather attractive than otherwise. It would be a pity to remove it. It is so small that it cannot possibly do any harm. And so while we judge the little peccadilloes of others very harshly, we are very lenient towards ourselves. If a man belongs to any other conventicle than that which we attend, why, he is fit only to be damned. Every religion but ours is a religion of the devil. The woman who gets divorced is a horrid creature, unfit for decent society, and so on. Every one is ready to cast stones regardless as to whether they have any little private sins of their own or not, for God is a merciful God to us, but a terrible Judge to others who do not think and act precisely as we do. I do not think that this is an unfair estimate of the methods of those who profess to follow Jesus. It is very mild as compared with the judgment of the stricter sects of Christians only a generation ago, and it is only recently, as the spirit of Christianity weakens, that men admit that there

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may be good men who do not attend the particular church or chapel that we go to, but it can scarcely be said that Christian intolerance has passed away altogether even now.

RELIGIOUS ATTRIBUTES.

We frequently speak of Christian intolerance, Christian charity, and so on, but as a fact a religion has no qualities other than those of the race it belongs to. The Melanochroi race tends to autocracy, to militarism, to political ambition, and is essentially intolerant. Its religion is therefore naturally intolerant. It is ostensibly based on a number of aphorisms taken from the Hebrew Bible, but as these have little influence on the Greek or Latin character, they fail to influence conduct to any large extent. Christian charity therefore is spasmodic, unscientific, and frequently demoralising. It was not a priest nor a Levite who saw the man who had fallen among thieves, "and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him,"¹ neither was it a Greek or a Roman, and it is only recently that we are beginning to realise our duty to those who fall by the way. But it has always been the custom of man to attribute good qualities to himself and his religion, and bad qualities to the religions of others. It is the mote and the beam on a larger scale, and it is only when we begin to judge our-

¹ St. Luke x. 34.

selves and leave others to do likewise that we begin to realise the true meaning of the words of Jesus ; and as all his teaching is included in Judaism, we may estimate what a powerful influence a further study of the religion of the race he belonged to will exercise on our religion. We must not forget that the Jewish is only one branch of the Semitic race ; and if the influence of our science is affecting the Jew, we may anticipate that it will still more profoundly influence the Arab. We know that it has influenced him already. The young Turkish party has more or less studied science. It is the higher and better educated classes that are affected, and it has yet to be calculated how far this is due to the marriages of the wealthy with European women. The troubles in Morocco were caused by the modernising tendencies of the Sultan, who is said to have Irish blood in his veins. But as our science extends, it will no doubt influence the lower as well as the higher classes. The Turk and Arab are not educated as highly as they might be. When they are, they will revolt against their present rulers. Probably the Turkish difficulty in Europe may be removed when the powers are really unanimous, by depriving the Sultan of his territorial jurisdiction, and leaving him in the position in which the Pope is now as head of the Church.

THE OLDER RACES.

A religion based on the laws of nature should have a powerful influence on the Hindoo and the Chinese.

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"There are schemes of human duty, which leave belief in God altogether out of account. The code of the Chinese philosopher Confucius, the system of Gautama Buddha, the great Indian teacher, and, to come down to modern times, the positivism of Auguste Comte, are examples."¹ But these religions recognise more or less the laws which govern the universe, and are powerful moral forces for those instructed in them. The Chinese especially evolved a remarkably complete system of science. They are still the best agriculturists in the world, and their mechanical genius is unique among the older races. They invented gunpowder, the mariner's compass, and other things too numerous to be mentioned here, and the knowledge which slowly filtered through India and Arabia from China no doubt had some influence on the development of recent science in Europe. It is impossible to say how greatly we are indebted to these older races for our present knowledge, and to treat them as unfit to be admitted to Gothic countries is ungrateful in the extreme, besides being opposed to the laws of nature. The Earth belongs to God, and these older races are as much the children of God as we are. Surely our religion, when it is formulated, will be no less liberal than the Moham-medan religion in which negroes are admitted to the full right of citizenship. Man has attained to his present high position through the crossing of the races. Where there has been little or no crossing, as in America and Australia, there has been no advance. It

¹ *Judaism as Creed and Life*, Rev. Morris Joseph, p. 322.

has recently been urged that Alexandre Dumas, Robert Browning, and other men who have shown high intellectual capacity, had negro blood in their veins. However this may be, the signs of degeneration in Gothic countries are all too evident to need describing here, and crossing with a healthy natural race might be the surest and quickest means of retarding this degeneration.

THE VALUE OF CROSS-BREEDING.

"It is a common saying that crosses between two races inherit all the bad and none of the good qualities of both races. If there was any truth in this, then the Anglo-Saxon, being perhaps the product of the most complicated crosses which have as yet gone towards the production of any variety of man, should be a perfect demon."¹ And yet this mongrel cross-breed produced Shakespeare, Newton, Darwin, and other great geniuses, while a similar mixture between the Latin and the Goth in France supplied us with many great philosophers. What we have a right to call our science has been built up quite as much by the cross-breeds as by pure Goths, if not more so, and the verdict of science in the future, when man has been studied from the racial standpoint, will certainly be against the exclusion of the older races from our civilisation. If the present degeneration of the men of our race continues, the time will assuredly come when the women of our race will prefer to mate with healthy, well-developed men of the older races

¹ *The Anglo-Saxon*, p. 94.

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rather than with the puny, devitalised men of their own race. I have said nothing about the Melanochroi when dealing with the older races, because we already mate with them as freely as with Goths, and moreover they are rapidly being bred out in Europe. It is in South America that the true Latin spirit shows itself now, and perhaps also among the Armenians, Greeks, and other Christian people in Eastern Europe and Western Asia, but even there the admixture of races is proceeding rapidly. "Antivari was Venetian till 1479, and the flock must have been a large one; now it is reduced to some six hundred souls, all Albanians. At least, so they call themselves. But just as every Mohammedan tells you he is a 'Turk,' and every one of the Orthodox that he is a Montenegrin, so does every Roman Catholic that he is an Albanian; and these men, who in feature, complexion, and build are as alike as individuals can be, will all swear, and really believe, that they all belong to different races."¹ Our ignorance is just as profound as to the race we belong to as that of these people, but religion is a good guide, and those who claim to belong to any one religion may be fairly adjudged to belong to the race which formulated that religion because they are dominated by the spirit of that religion.

OLD AND NEW RACES.

The Christian Goth, who is only half a Goth, sees nothing wrong in crossing with Latin or Greek

¹ *Through the Land of the Serb*, Mary E. Durham, p. 67.

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Christians ; and probably if the Jew or the Arab, or men of any other of the older races, accepts our natural religion, the objection to intermarriages with them will pass away. We want more exact information as to the characteristics of these races before we can discuss the subject with profit. But we know enough to warrant us in deciding that racial antipathy is unscientific and opposed to the laws of God. The Goth has not yet developed a religion for himself, but he is approaching the age when he should do so. "It is only when this age has been reached that the race stands out clear from the surrounding races as a separate entity,"¹ and it will not be until this new religion becomes general that we can regard the Goth as a true race. I have said nothing about the Japanese when dealing with the older races because they appear to show all the characteristics of a new race. Unlike the Goth, they are not the product of crosses between widely different races. They are the latest development of the Mongolian branch of the human family, but investigation may prove that some such raid as that of the Moguls may have been the determining cause of their evolution. There has been no crossing with a dolichocephalic race like the Greeks and Latins as with us, and therefore the Japanese will have less to unlearn than we have. Our knowledge of the Japanese dates back only for some sixty years, when they were rudely disturbed by the Americans and the British and forced to open their ports, but no doubt they had kept up constant communication

¹ *Evolution of the World and of Man*, p. 149.

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with their parent races in Korea and China for many generations. Since 1860 about, they have shown the restless activity of a young race.¹ They do not as yet appear to have arrived at the age when a race begins to show its inventive powers, but just as the Goths learned from the Latins, so the Japanese are accepting our modern science, and this will no doubt influence their character as the science of the Greek and Latin, and more especially of the Jew, influenced our character.

THE JAPANESE.

"Inferior races must become subservient to higher races, or disappear before them; and ancient types of civilisation, too rigid for progress, must yield to the pressure of more efficient and more complex civilisations. This law is pitiless and plain; its operations may be mercifully modified, but never prevented by humane considerations."² This is true, but there is nothing to show that the Japanese are an inferior, or, as I prefer to state it, an older, race. If, as I believe, they are a younger race than our own, then they are superior in that their active stage will last for a longer or shorter time after ours has ceased. There has been so much nonsense said and written about the unchangeable East, that we have to clear our minds of all preconceived notions before we can approach the subject with any probability of

¹ *Evolution of the World and of Man*, p. 136. See also *The Anglo-Saxon*, pp. 20, 51, 315.

² *Japan*, Lafcadio Hearn, p. 71.

understanding it. "Japan, by right of self-acquired strength, has entered into the circle of the modern civilised powers — formidable by her new military organisation, respectable through her achievements in the domain of practical science. And the force to effect this astonishing self-improvement, within the time of thirty years, she owes assuredly to the moral habit derived from her ancient cult — the religion of the ancestors. To fairly measure the feat, we should remember that Japan was evolutionally younger than any modern European nation by at least twenty-seven hundred years when she went to school!"¹ And the school she went to did not plunge her into the dark ages as did that to which the childish Goth went when he was captured by the Roman. Japan, therefore, will not have to waste her time in freeing herself from ancient superstitions as we have had to do.

JAPANESE MORALITY.

The Japanese are learning our science and adapting it to their everyday needs. They conducted a great war without any of the unfortunate casualties from sickness which marked the British war against the Boers or the American war against the Spaniards. They did not go to Julius Cæsar or any other ancient warrior to learn tactics, and they are not restrained by their ancient religion from accepting science as the Goth is. In fact, "the Japanese accepts our science so far as it satisfies his mind, but he rejects the religion

¹ *Japan*, Lafcadio Hearn, p. 412.

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religion is capable, and denounce any attempt to conceive of a future man superior in knowledge to Jesus as wicked, nay, blasphemous. The race, therefore, is rapidly dying out. The Jews accept our science more freely. They seem willing to learn, and this accounts for their continued youthfulness as a race. If this is so, they will merge themselves with the younger race, and continue to influence thought in the future as they have in the past. It is impossible to speak with any certainty of the Arabs, the Hindoos, the Chinese, the Negroes, and other races without more information about them than is at present available, but we may confidently assume that the race which arises from the cross between the Goth, the Japanese, and the Jew, will be far superior to any of these races, and these races will live in them as the parents live in their children. Both the Goth and the Jew have already made their marks in scientific discovery, and will never be forgotten, while the Greeks and Latins will be remembered as belonging to the race which delayed progress. Both the Hindoo and the Chinese, and perhaps some older races, will rank before the Greek as promoters of true science. Of the Japanese it is too early to speak with any degree of confidence, but they have made a good start in showing us how our science should be applied to our lives instead of being neglected in the interests of a moribund religion which is a potent agent for demoralisation, as all institutions become sooner or later when they grow old.

CHAPTER XIII

THE DEMOCRATIC SPIRIT

The Written Law—Old and Young Races—The Unchanging East Heresy—The Inner Monitor—The Old God and the New—The Unwritten Law—The Law of Man and the Law of God—*Laborare est Orare*—The Future of Education—Religion as a Motive Power—The Law of Progress—Our Duty in this Life—The New Era—Our Duty to the Older Races—The Bund of Republics.

THE WRITTEN LAW.

THERE is a time in the evolution of every race when man becomes aware that he is compelled to choose between two different codes of law—the written law and the unwritten law—and the Goth appears to have reached that stage in his development at the present time. Our written law dates from the conversion of the Goth in the childhood of his race to the religion of his Roman conquerors, who imposed their written law on him with his own consent, it must be remembered, and therefore he has no right to blame the Romans. We know precisely what the written law was enacted for, namely, to build up a governing caste composed of a king, an aristocratic class, and a priesthood. The Latin branch of the Melanochroi unanimously agreed to make this class the

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custodians of the public wealth and property, and history records how the members of this governing caste quarrelled and fought among themselves over the division of this wealth. The masses, who were entitled to share in this wealth, surrendered their rights, and there is no evidence to prove that these people, so long as they belonged to the same race, regretted this surrender. It was not (and is not) the Latins or any other pure branch of the Melanochroi race which revolted against the feudal system. Had that race been isolated, as the Australian or New Guinea blacks, or even as the Chinese were until very recently, they would probably have lived on contentedly to the end of time. But our race arose, and not merely rebelled against the written law of the Romans but against all other man-made law. We have to realise that at that time there were many distinct worlds more or less isolated from each other, and the inhabitants of these worlds knew nothing of the men who lived in another world only a thousand miles, or sometimes two, away from them. The Roman world spread over Southern and Western Europe, Northern Africa, and South-Eastern Asia, with the Mediterranean Sea in the middle. The Chinese world occupied rather more space in the far east of the continent of which Europe forms a projection, and has quite as much right to be regarded as a continent as Europe has.

OLD AND YOUNG RACES.

In America young races had apparently been evolved in Mexico and Peru, but there was less variation between these and the common stock than there was between the races of Europe and Western Asia, where the admixture was greatest. Nevertheless, it would appear that evolution was proceeding in the two American continents, the operation being so slow and gradual as to be almost imperceptible, unless the observations are extended over immense periods of time. As we are dealing specially with our own race, we may leave these for future investigation, and return to Europe and Asia. The Greeks made a raid into India beyond the bounds of the empire subsequently established by the Roman branch of the race, but it did not lead to permanent settlement. At that time both the Hindoos and the Chinese were in their active stage formulating their racial religions, but the Greeks were not very close observers, and, as the religions had already taken form, there was no such agitation in these countries at that time as there was in Greece and Rome when Christianity was first preached, or as there is now in Christian countries where the Goth is beginning to work out his racial religion. We know also that, in the beginning of the present era, the Arabs were in a state of turmoil formulating their religion, and we also know that for some centuries, since that religion was formulated, they have been mentally quiet, although they have been very active in propaganda work—as active as

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the Christians have been perhaps. For many centuries after the Greek invasion the Western World had no knowledge of what was going on in India and China, or even in Arabia and Turkey, but we know that the Turks conquered the eastern or Greek half of the Melanochroi world. We have only known India and China intimately for some two hundred years, or since they had finally formulated their religion and settled down into comparative peace, and yet people go on talking in the most ignorant manner about the unchanging East, as if observations confined to two or three hundred years could give us any clue as to the conditions in earlier times. They fail to realise that a few centuries is but a very short time in the life of a race, far too short to afford a basis for any decision as to its earlier condition.

THE UNCHANGING EAST HERESY.

We may be assured that in China and India the people were just as active, just as excited, as the Goths and the Japanese are now, when the races were in a similar stage of development. We know them only after they have established their religious systems and compiled their written laws on the basis of these religions as the Romans did and as the Goths will do. That is why nearly all works written on India or China are of as little value as the histories of our own race. The writers know nothing about evolution. In America the most advanced races were still in the neolithic age, but they were no more savages than the

more highly developed Europeans who broke up their civilisation and introduced iron, gunpowder, and other more modern inventions than anything with which the American tribes were acquainted. It was a sudden jump from one phase of civilisation to another without any of the connecting links, but it can scarcely be said that the Spaniards were more civilised than the Peruvians in spite of their superior knowledge. In all these cases our knowledge, so far as it goes, enables us to say that each race has passed through similar phases of development as that in which we now see the Goth and the Japanese, and had been just as active as these people are until the racial religion began to take definite form. Then, when the race began to realise its own characteristics, it has written its own history from its first appearance on earth, and has deduced from this its duty to the Creator, on which it based its religion and framed its written law. When this religion and law begins to be formulated the race becomes satisfied. It knows what it wants, and it proceeds quietly and determinedly to build up its social, political, and ethical system on its religion—that is, its knowledge of itself.

THE INNER MONITOR.

It is when a race begins to realise that the written law under which it has passed its childish years is productive of evil rather than of good that it becomes aware of the existence of an unwritten law. When Wickliffe seceded from the Church he obeyed the

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unwritten law which he recognised as the law of God, and it is to the growth of the recognition of this unwritten law that the silent revolutions of which Macaulay speaks are due. "They are not achieved by armies, or enacted by senates. They are sanctioned by no treaties, and recorded by no archives. They are carried on in every school, in every Church, behind ten thousand counters, at ten thousand firesides."¹ They represent the awakening and growth of the spirit of the race, and do not cease until the race begins to realise its own characteristics, and bases its religion and its laws on this knowledge, and I have said that the age at which this knowledge comes to a race may be compared with the age at which the individual reaches puberty,² or the age when man knows himself. And the fact that our race is not only beginning to understand itself but also to understand other races, to have some knowledge of how the universe has been evolved, of the nature of its constituent parts and their relation to each other, with some idea of the ultimate design of the Creator with regard to man, suggests that we may reasonably assume that in our race man as an organism is approaching that stage in his development which is comparable with the age at which the individual reaches puberty and the race begins to formulate its religious system. If this is so, a far higher responsibility rests on us than that which rested on any of the older races.

¹ *The Anglo-Saxon*, p. 8.

² *Evolution of the World and of Man*, p. 176.

THE OLD GOD AND THE NEW.

These older races as a rule regarded themselves as standing apart from nature. Each race had its own particular God or group of Gods. Generally it was the God of the race who created the first man of the race, while the men of other races were created by the demons or Gods whom they worshipped. They had no connection with the chosen or heavenly born race. The God who created the race also created the world and all the useful plants and animals, while the demon or demons who created other races also created the noxious plants and the unclean animals. It was thus that the older and discarded God, when a race formed a new conception of the Deity, became the evil principle, while the newly conceived God was the author of the unwritten law, a knowledge of which was slowly evolved. The story of the temptation of Eve by the serpent in the Garden of Eden may be cited as an illustration. In this story, however, it was Yahveh, the new God, who was represented as opposed to the spread of knowledge, while the old God, "the serpent, said unto the woman, Ye shall not surely die : for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."¹ The worship of the serpent God, however, did not cease till long after the formulation of the new creation theory, for it is said of Hezekiah, one of the last kings of Judah, that "He removed the high places, and brake the images,

¹ Gen. iii. 4, 5.

and cut down the groves, and brake in pieces the brazen serpent that Moses had made : for unto those days the children of Israel did burn incense to it." ¹ It has been said that the Hebrew Scriptures recognised the existence of other men besides the children of Adam—that is, that Adam was not the first man, but the first of the Semitic race. This is inferred by the saying, " That the sons of God saw the daughters of men that they were fair ; and they took them wives of all which they chose." ² If this is so, it was the Greeks who first made Adam the father of all men, and thus ignored the fact that man was much older than the Semitic race. They traced the descent of all mankind, however, to Noah's sons ; Shem being the father of the Semites, Japheth of the other white races, while the negroes were the degraded descendants of Ham.

THE UNWRITTEN LAW.

The Church fathers had no warrant for thus misinterpreting the Jewish Scriptures. They ignored the science of their own race, which was incomplete, and distorted the history and science of the Jews, and then, because the Jews declined to accept their unauthorised version, persecuted them. Can we wonder that the Jews hate the Christians as they do ? The Church fathers had no science on which to base their religion, and yet they undoubtedly felt the promptings of the unwritten law just as we are doing now. This ceases to be astonishing when we realise that the

¹ 2 Kings xviii. 4.

² Gen. vi. 2.

animals did the same, and, under the influence of this law, evolved what we call their instinct. It was under this law also that the savage, who knew very little of science, also evolved his religion. The knowledge that came to both animal and savage was the highest knowledge to which man himself can attain—the knowledge of himself; but hitherto the knowledge acquired under the operation of the natural law is merely the knowledge of the species in the case of the animal, and of the race in the case of man. The animal apparently accepts this knowledge without demur or inquiry, and acts upon it. Probably the earlier and more childish races of man did likewise. But as man's intelligence developed he attributed this knowledge to God, and conceived of God in his own image—the perfect man. Hence all religions are believed to be based on revelations from God. But as one race differs very materially in its characteristics from all other races, so the religion evolved by one race differed from the religion formulated by another race. They resembled each other only in such characteristics as were common to all races. As a rule the science of the younger race has been superior to the science of the older race, and the conception of God formed by the older race has seemed childish to the man of the younger race. This science, apart from the knowledge of the racial character which comes to animal and man alike, no doubt has a powerful influence on the formation of the racial character in man.

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THE LAW OF MAN AND THE LAW OF GOD.

If this is so, then the evolution of our magnificent scientific system is subservient to and related with the evolution of our religion, which will be based on our racial characteristics. We see that some of the races at least have not based their religion on the unwritten law. Christianity, for instance, is opposed to this law in many ways, more especially with regard to its regulation of the relations between the sexes, and we may regard the prostitute not so much as a criminal opposed to the unscientific written law, as a witness of the power of the unwritten law of nature, as a protest against the unnatural written law of the Church. Her sin, like that of the smuggler, is created by the law. The written law is enforced by barbarous means—by imprisonment, the gallows, and other savage survivals. The unwritten law is enforced only by inward conviction, and has the force of religion only when it inspires a number of persons to assert it. The person who obeys the unwritten law when it is opposed to the written law does so at the risk of his life or his liberty. When a sufficient number assert the unwritten law a revolution takes place and the written law is swept away. For the man-made law, when opposed to the law of God, must finally give way. The study of the conflict now going on in Christian countries between the laws of the Church and the laws of God tends to show how completely man is in the hands of God. He may fight against the natural law with all the power his newly developed science affords him,

but this means degeneration and finally race suicide. On the other hand, he may with the aid of his science gain a far wider and fuller knowledge of the law of God than was possible for any man of the older races. It is unnecessary to ask which he will do when the case is fairly laid before him. His opposition to the law of God is due entirely to his ignorance, and not to his love of sin or wickedness.

LABORARE EST ORARE.

A study of the laws of nature tends to prove that the individual is of very little account in the scheme of nature. He may call himself emperor, king, God's representative on earth, or what he pleases, but he is of no more value than the man he spurns with his foot, than the man who sweeps the road so that he may not soil his shoes. As I have said, the king among savages was the leader, the strong man. He was a necessity in the Melanochroi race because that race was deficient in the power of self-control and had no sense of self-responsibility; but he is an evil now, for he represents a characteristic of an alien race. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant,"¹ said Jesus, and "The disciple is not above his master, nor the servant above

¹ Matt. xx. 25-27.

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his lord. It is enough for the disciple to be as his master, and the servant as his lord."¹ Man, in fact, wants but little to provide him with clothes and food, the bare necessities of life, and it is beginning to be recognised that every individual has a right to these. The transference of property from the governing classes to the community will not cause any decrease in the total amount of wealth or property in any country. But when the population of a country is organised on a purely democratic basis, and this property is transferred to a competent representative body, there will be quite as much wealth to be expended on amusements, games, etc., as there is now. If, as I have suggested, the municipal authority is the owner of the wealth of the community, and all the citizens within the boundary are equally supplied with money for food and clothing, there should be ample for other purposes. The recognition of man's right to govern himself individually, subject to the similar right of every other man, will be extended to the municipality and the country.

THE FUTURE OF EDUCATION.

Each country, large or small, will be self-contained, self-supporting. There will be no need for soldiers or arms, and the vast expenditure now wasted on these will be available for civilising purposes. From time to time the wealth in each country will be adjusted, and surplus wealth will be divided between

¹ Matt. x. 24, 25.

the municipalities and perhaps also between the various republics. The policing of the seas will be paid for jointly; but as wars will have ceased, the principal expense will be for submarine cable vessels, for hospital ships, for vessels sent out to give succour in case of wrecks, and for other humanitarian purposes. When a just division of property has been made, the king or president will have no right to any more for his personal needs than any other man or woman, but there should be ample for any expenditure on public affairs. What the average individual income may be it is impossible to say now, but that it will provide all that is necessary for the requirements of those who are capable of controlling their desires within reasonable bounds may be regarded as certain. We have to bear in mind that there will be no idle class then. Probably the majority of the women will make the care of the children their life-work, and the object of the educational system of the future should be to provide each man and woman with that kind of employment which he or she would delight in and regard the doing of it as being for the service of God. For work will no doubt take the place of prayer as the only way of showing our reverence for the Deity. Everyone will be more or less of an expert, for the mothers will not be uninstructed, ignorant women as they now are. When all work is regarded as of equal value, and is made interesting by scientific instruction, there should be no difficulty in finding persons to undertake it. For man is not like the bee. The work of all bees is precisely similar.

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Their science is very simple, and has become hereditary. Man's is very complicated, and what one man dislikes another enjoys. It is unnecessary to pursue this part of the subject here. The whole problem before us must be wrought out with much thought, and it would be presumptuous on my part to speak dogmatically on a subject which has so far been scarcely touched.

RELIGION AS A MOTIVE POWER.

It will perhaps be said that if we take away the desire to amass wealth and build up a family we remove the one great incentive to action, and that no one will do anything. There is not much in this objection. We are not going to be without a religion much longer. Religion is, in fact, a necessity for man. He must have something to believe in, and his study of nature and nature's laws will soon provide him with one. We know that religious enthusiasm has urged men on in the past, and we have no reason to doubt that it will do so in the future. We know how men have vowed themselves to poverty and work in the cause of religion, and we have no evidence to show that the Goth is any less willing to do this than the Jew or the Latin or the Hindoo. History teems with examples of what has been done under the influence of religion, and we have evidence to-day that man is just as willing to suffer for what he believes to be right as ever he has been in the past. Probably there will be scope in the future for such men as Andrew Carnegie, J. D. Rockefeller, Pierpoint Morgan,

Mark Hanna, and other men of similar propensities. These men are magnificent organisers, and if they had been educated to regard working for their municipality or their country in the same light as they have learned to believe in piling up money for themselves, they would have worked just as energetically and consistently as they have done in building up private fortunes. It has been said that some of these millionaires recognise the fact that they are only trustees of the public wealth which they have collected together, and that it is their duty to distribute it by providing libraries, colleges, etc. They are right in regarding themselves as trustees of the public, but they are wrong in thinking that they alone should decide how it should be distributed.

THE LAW OF PROGRESS.

As I have pointed out, the Roman law was framed for the building up of a governing caste. In a democratic community it no longer works to this end. Instead it produces rings, trusts, combines, which play with the public wealth to the detriment of the public. As a recent writer has pointed out, they are a danger to the community,¹ but the law which produces them is the law of the Christian Church, and looking to any branch of that Church for help is childish. What we want to do is to return to the teaching of Jesus, and to interpret that teaching by the light of modern science and our knowledge of our own characteristics.

¹ *The New Idolatry*, Washington Gladden, D.D.

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In fact, we want a new religion, a religion of our race, as Christianity is the religion of the Melanochroi race. The world cannot go back to Christianity. Man must ever go forward, whither the laws of the Creator urge him, and by a study of these laws we may within limits perceive whither we are going, when we have thoroughly cleared our minds of preconceived belief. The accumulation of wealth in private hands is as much an evil whether the holder is a duke, a noble lord, or a speculator, and all these have grown up under the influence of Christian law. Christianity has, in fact, been the sole guide to conduct and morality for a thousand years past, and must therefore be regarded, however reluctant we may be to recognise the truth, as the cause of existing evils. But this is not saying that religion is unnecessary, and when the people in the various Christian countries begin to realise this, an earnest endeavour will be made not to do away with religion, but to purify, simplify, and elevate it, and our new conception of our duty to God, based on a study of His laws, should surely form as sound a basis for religion as any that has satisfied the older races.

OUR DUTY IN THIS LIFE.

Our study shows us that every race which has grown to maturity has passed through a similar crisis to that in which the Goth now finds himself, and has formulated a religion for itself. Is our race the first to be so cowardly as to fear to face the truth? I think not.

And our task is made easier for us by the great advance made in science recently. History has been extended backwards to more than double the time formerly assigned to the age of the earth. We have the actual signed proclamations of kings and rulers who lived thousands of years before the time when Christianity taught us the world was created. Geology teaches us how the world was built up, and chemistry gives us a knowledge of the rocks of which it is composed and the elements from which they were formed. Our science as a whole enables us to account for phenomena for which the older races could only account by superstitious beliefs in inferior deities, demons, etc. We realise that we are in the world and belong to the world, and our duties to God are confined wholly to this world, so far as we are aware. "The Church fathers erred in ignoring or despising man's connection with the material world. Hence many of the evils, the diseases, the sins against the Creator with which the Anglo-Saxons have hitherto been afflicted."¹ They diverted our attention from our real duties to God to direct them to matters with which we have nothing to do, which have been irrevocably fixed ages ago, and which we can neither control nor alter. Possibly with the advance of knowledge we may learn something of the future, of which so many think to the exclusion of other no less important things, and thus show an irreverent distrust of the Power in whose hands we are. We are constrained to believe that whatever our future may be, if we have a future, it

¹ *The Anglo-Saxon*, p. 288.

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is the best that could be devised. Our knowledge of matter assures us that nothing is lost, and can it be any different with regard to mind?

THE NEW ERA.

When we can truthfully and sincerely say, "Father, into thy hands I commend my spirit,"¹ we may assure ourselves that we have followed in the steps of our great teacher in the last and most terrible lesson he left us. The character of the Goth has been profoundly influenced by him, and when we know more of his true character, and of the bent of his teaching, we shall the better understand our own racial characteristics. It was on this knowledge of themselves that the older races based their religions, and it is on this knowledge of ourselves that we must build up our religion, and the beginning of a new positive religion marks the beginning of a new era. We have heard a great deal of superstitious nonsense about the end of the world, and many prophecies as to when the last day would come, but "science tells us that the 'last day' for our planet is very far distant, and therefore it would appear that these well-meaning prophets have been mistaken in their estimates entirely. What we may look forward to is not the end of the world, but the passing of a great race. The world has seen many of these changes, but she still swings on, wholly unaffected by the crises which convulse the creatures on her surface."² Whether this new era,

¹ Luke xxiii. 46.

² *The Anglo-Saxon*, p. 323.

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the dawn of which we are privileged to see, will be a millennium, or another stage of turmoil such as was caused by the spread of Christianity, it is impossible to say; but the future is largely in our hands, and a very great responsibility therefore rests on our race. We have not only to abolish existing evils, but also to establish a social and ethical system based on the laws of nature which will satisfy the desires of the men and women of our race, and if possible afford a basis on which future religious expansion will be possible without such a thorough dislocation—social, ethical, and political—as appears to be necessary now owing to the intrusion of a superstitious race which has apparently obstructed for a time the orderly evolution of the moral religions.

OUR DUTY TO THE OLDER RACES.

This responsibility is a heavy one, heavier and more onerous than has rested on any of the older races, because these races had only themselves to please, while we have to consider the remnants of older races, to whom we stand in some measure *in loco parentis*. Some of these races are unfit to govern themselves, and provision will have to be made for the government of those countries already governed by our race, and for others which are still more or less misgoverned by the natives themselves. The rise of the Japanese should have a powerful influence in determining our future action. If we do not take this course now, while the Japanese race is still in its youthful or

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educational stage, we shall miss our opportunity of giving it the rudiments of its positive religion, and thus bringing its future development into accordance with our own. This would mean that our racial system would be but of short duration. We cannot prevent the growth of the Japanese race any more than the Romans have prevented the growth of our race, and if we do not take the lead in formulating our religion on the basis of our own science, the Japanese will formulate their religion on the same basis without our help, and we shall fall to a second position, and probably die out. That is what a continued fight against the laws of nature, for the purpose of maintaining a moribund religion, really means. Whatever the ultimate verdict on the Melanochroi race may be, we must at least credit it with having made a heroic struggle to maintain its racial supremacy. This struggle it has kept up to the last, and whether it would have succeeded as it has without the aid of the Goth, is beside the question. It has succeeded. It broke up a race far more highly endowed than itself, and has oppressed and persecuted one branch of that race, and that the most intellectual, to the present time. Where the Greek or the Latin spirit—the Christian spirit—is still in the ascendant, the Jews are still persecuted; where the Goth is freest from that spirit, the Jew is admitted to citizenship.

THE BUND OF REPUBLICS.

We may therefore regard the Jew as entitled to take his share in future developments, and to have equal rights to ourselves. The Melanochroi has been so long regarded as of the same race as our own that it would be absurd to refuse him citizen rights, and we must trust to education to bring him into line with ourselves in South America, Russia, and other parts where he is still the dominant power. India having been peacefully governed for so long a time by the British, it would be wrong to withdraw and leave the rival religions to fight for supremacy; and other countries may be ruled in a similar way, for their own good and not for the benefit of the governing country. In these countries it may be necessary to maintain a military force to protect the people against themselves, but they should not be taxed for the military establishments of other countries, even of those which govern them. The new era should be an era of peace, justice, and righteousness. There should be no wars between civilised nations when emperors, kings, and other representatives of warlike and barbarous times have disappeared. I have already said that this is the only English-speaking country which has a king, and therefore a king in an Anglo-Saxon community is a ridiculous anomaly, a comic-opera personage, of no use whatever, and merely a barrier to further progress. England has been called the mother of republics, and must sooner or later follow her daughters in this respect. There can be no close union between

CHAPTER XIV

RING IN THE NEW

The Conception of God—The *Via Media*—The Laws of God—The Non-Scientific Greek—The Rise of the Women—The Socialists—The Labour Party—One-Man Religions—God's Revelations—Is Man a Free Agent?—A Period of Degeneration—The Woman's Era.

THE CONCEPTION OF GOD.

OUR magnificent scientific system has been slowly and gradually built up by the careful observance of what the ordinary unthinking man passes by unnoticed as too trifling to be recorded. The historian has not as a rule been a scientific observer, but a mere recorder of what he regarded as remarkable events. Children are taught in the schools to give the date of accession and death of kings and queens, while the rise of a new religious or political sect and the course of events which led up to it are passed by as trifles. But it is by the study of these that we may learn something of the evolution of our racial character. I have based what I have said as to future religions and political developments on a study of the tendencies of thought in our own day and an attempt to trace them back to past times. I was led to this some years ago by

remarking when I was reading Dean Milman's *History of Christianity*, how aptly his remarks applied to the present time if I read "Christianity" in place of "Paganism," and substituted the names of modern sects for those of which he was speaking. I saw at once that the movements were, apart from details, almost precisely the same, and further investigations showed that the evolution of Judaism was also very similar, from the crude conception of the savage Jahveh in the earlier times—the God who commanded his people to slay and spare not, and who sent "two she bears out of the wood to tear forty and two children"¹—to the refined and merciful God of later days. The conception of the character of God kept pace with the growth of the spirit of the race. Judaism is a religion built up on the science of the race which formulated it, while Christianity is a religion built up on the same science by an alien race which never understood Jewish science, and hence did not understand the character of Jesus, who may be regarded as a typical Jew. A new religion based on science, therefore, must follow Judaism rather than Christianity. "But while Judaism is for the Jew, its creed and its ethics are for mankind. The conviction that his religion contained the elements of a world religion, that time would justify his conception of the truth, has been the one sustaining force that has nerved the Israelite to face his age-long martyrdom."²

¹ 2 Kings ii. 24.

² *Judaism as Creed and Life*, Rev. Morris Joseph, p. 510.

THE *VIA MEDIA*.

The Jew was a profound student of the laws of nature, and, as far as his science enabled him to formulate it, his religion is a scientific religion. The science of our race is a continuation of the study in which the Jew excelled the older races, and the religion of our race will therefore be a development of the Jewish morality, which is so well expressed in the Sermon on the Mount and other sayings of Jesus. It is in this direction that we must look for the *via media* between the extremes represented by the followers of Tolstoi and Haeckel, and the new religion will differ from Judaism in proportion as our science is superior to that of the Jew. This, I think, will be the case with all the races which may be evolved in the future, because all of these will have more or less of the blood of the Goth, and perhaps also of the Jew, or at anyrate of the Semite, in their veins. It is because the Japanese have, so far as I know, none of this blood in their veins that there may be room for doubt in their case, but it is quite possible that, if our race is due to a split in some Tartar race, another Tartar or Mogul race may have influenced the Japanese development. We may also influence the Japanese, as I have said, by education and inter-marriage, and here the female is quite as potent as the male, if not more so. In former developments the races have been separated from each other, and this has tended towards differentiation. In the future the sphere of influence of any new race will

be the whole world; and thus, if new races arise in America, Africa, Australia, or elsewhere, they will all mingle together from the beginning. The evolution of man will therefore, in consequence of the recent development in science, differ radically from his evolution in the past. But as this is the first attempt to divide man into races on scientific principles, in accordance with the teachings of Darwin and Huxley, the evidence is at present very scanty. In formulating our religion on the basis of our science we shall be following the example set us by the Jew, and, like him, may regard ourselves as building for all time. At the same time we know that there are phenomena for which we cannot account, and these we must leave for future races to explain. There will be, therefore, ample scope for the further growth of religion when we have finished our task.

THE LAWS OF GOD.

The religion of a race is based on the characteristics of the race, and every race, whether of man or animal, has attained to this knowledge when it reached maturity solely by the operation of the natural laws. Generally the races of man have personified the racial character and worshipped it either as one God or many. The Jews appear to have conceived of a God of this kind in the first instance, but as the Rev. Morris Joseph¹ shows, this conception has gradually been elevated until the conception might satisfy even

¹ *Judaism as Creed and Life.*

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a follower of Haeckel. The laws of nature on which modern Judaism is based, and on which our religion must also be based, are the laws of God. It is our duty not to criticise these laws but to accept them, to study and obey them as the Jew studies to do, but from the higher standpoint of our more advanced science. The laws of the Church—of any or all of the Churches—are the laws of man, and where they contravene or are opposed to the laws of God, they must be amended or swept away. That is our duty to God, to our race, our country, and ourselves; and if that is not a sufficient basis on which to build up a religion, I do not know where to look for one. I have written *The Evolution of the World and of Man* to illustrate, as far as my knowledge would permit, the operation of these laws, to give some idea of their homogeneity and continuity, of the immensity of the scene of their operation and of the time they have been in operation; and, inadequate as my estimate may be, the general view it gives of the course of evolution is approximately correct—sufficiently so to afford the non-scientific student a basis for his religion. The details may be wrong, but to the extent to which they are can only be shown when the various branches of science have been co-ordinated and the discrepancies removed. There are many points upon which I have touched in that book upon which science has as yet given us no information, and the hypotheses with which I have bridged over these lacunæ may or may not be correct, but they can be altered without affecting the general conclusions at which I have arrived.

THE NON-SCIENTIFIC GREEK.

The religion of a race is based on its knowledge of its own characteristics and is a complete whole, so that when any one of its dogmas is rejected the whole must fall sooner or later. Christianity is based on the character of the Melanochroi, and when Wickliffe rebelled against one dogma, he in effect rebelled against all. It was merely a question of time when the whole religion would have to go. In *The Anglo-Saxon* I have endeavoured to describe the character of this branch of the Gothic race, and incidentally of the two races, the Goth and the Melanochroi, of which he is a mixture. If the character of the Goth had resembled that of the Latin as closely as it does that of the Jew or the Semite,—and this resemblance I attribute to the influence of the Bible,—there would have been no need for the complete break in the continuity of religion such as appears to be imminent. Religion would have developed naturally and probably without any great disturbance in the social conditions. The intrusion of the non-scientific Greek and Latin have, however, entailed duties which will require the exercise of all our self-control to carry out peaceably. The Latin has no sense of self-responsibility, no self-control. He trusts himself entirely to his priest and other rulers, and those who are still Latin either by heredity or education will still trust to others rather than decide for themselves. The Goth has a powerful sense of individual responsibility. He realises that he himself is responsible for existing

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evils, and that he has the power to cure them when he learns how. He therefore asserts his right of private judgment as against the authority of the Church. This is the fundamental difference between the two races, and it is in the Anglo-Saxon branch of the Goths that the duty of each class of the community to take its due share in the government of the country in which he resides has been insisted on with the greatest determination and persistence.

THE RISE OF THE WOMEN.

In *The Anglo-Saxon* I have traced the evolution of this characteristic from the revolt of the Barons, the secession from the Church, the peasant war, the rise of the middle classes, and the struggle of the people for their right to the franchise, until the present day. Throughout this prolonged struggle the Government of the country has been and still is very Latin in its methods. The dominant idea is that any rising must be suppressed by force. It has not yet dawned upon those in power that the Government may be wrong and the people right. And yet if these movements are the consequence of the law of evolution continually urging men forward, the opposition to them is not merely futile but wicked. In consequence of the growth of the Gothic race, the conditions have completely changed during the past three or four centuries. Coercion was absolutely necessary with the irresponsible and impulsive Latin. It is sinful with the Goth. And when the Goth realises that it

is his duty to God to resist the Latin Government, whether it calls itself Tory or Liberal, the efforts to reform the unjust laws, and to sweep away the evil conditions which have grown up in consequence of these laws, will be more earnest than they have yet been. Quite recently we have seen the rise of the Women's Social and Political Union with the object of gaining the franchise. The Anglo-Saxon woman is adopting the measures forced upon the man of her race by the ignorant charlatans who have hitherto governed the country. "Like him, she will regulate her future for herself, and therefore in the coming crisis woman must be reckoned with as a force no less powerful for good or evil than man."¹ The women of this party are strictly logical and scientific, as most of the successful reform parties have been in the past. They formulate their demands exactly and urge them persistently. They are not dreamers as the socialists are, but practical and scientific like the old chartists and the so-called labour parties of Australia and New Zealand.

THE SOCIALISTS.

The chartists formulated the points of their Charter. They were brutally stamped out, transported as convicts, hanged, and shot down with little less savageness than that shown in Russia to-day by the governing body. But the Charter was scientific, and must be dealt with in England, America, and elsewhere as

¹ *The Anglo-Saxon*, p. 287, written in 1900.

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it has been in Australia and New Zealand, before any great forward movement can be made. The socialists are the successors of the chartists, but they are not practical or scientific as these were. They are, as a rule, ignorant of science, and many of them follow Tolstoi and speak of science with scorn. Socialism seems to me to represent the highest development of the spirit of the Goth in untrained and anti-scientific minds. They base their notions of future conditions on the pictures drawn by Fourier, St. Simon, Robert Owen, Edward Bellamy, William Morris, and other utopian thinkers. The utopians from Plato onward were more or less scientific observers of the class to which many of the novelists belong. They were, and are, keen students of human nature and of contemporary conditions, and they imagine a time when the evils of the day will be abolished and a sort of halcyon state established, but they do not explain the steps by which their hopes may be attained. The socialist, like the anarchist, fixes his gaze so far ahead that he does not see the country he has to traverse before his goal can be reached. He is eminently unpractical and anti-scientific, for science means practical attention to detail, the careful examination of trifles. They know nothing of the history of their race or country, and fail to realise that theirs is only one of many parties all steadily advancing towards a common point. They wish to jump straight out of the present world into the heaven of their dreams without pausing to remove the obstacles in their way; and therefore they denounce

and oppose as a rule any movement the leaders of which do not call themselves socialists. They are just as illogical, absurd, and childish as the founders of religious sects who do not first critically examine the basis on which they found their religion.

THE LABOUR PARTY.

Except in propaganda work and the stirring up of discontent they have done very little towards promoting reform. Australia and New Zealand are regarded in Europe and America as advanced socialistic states, but the socialists have done very little towards carrying out the reforms that have been made in these countries. They are just as impatient and discontented in Australia as elsewhere. In fact, a body composed of the more advanced socialists some years ago left Australia to found a New Australia on socialistic lines in South America, and, like other similar attempts elsewhere, it broke up because socialism is not based on science. The progress made in Australia and New Zealand has been made by the so-called Labour Party, which includes all classes of the community. These men formulate some one demand, and work for that until it becomes a law. And, as the socialist fails to realise, every reform, however small, prepares the way for a further reform. The socialist denounces and frequently opposes these reforms, as he is now opposing as a rule the women's demand for the franchise in England, and declares them inadequate. He is generally too

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ignorant to see that any movement whatever that tends to disturb existing conditions—whether it is political, religious, or social—is bringing the time nearer when his dream may be realised. And the socialists are divided into sects as antagonistic to each other as the religious sects are. They range from the militant socialist, who is ready to plunge his country into civil war because he cannot get precisely what he wants and is too impatient to wait and too ignorant to formulate his desire, to the socialist who goes about dreamily praying for the social revolution while at the same time he opposes tooth and nail any attempt made by others to bring about this revolution. The women's demand for the franchise is perhaps the most revolutionary movement recorded in history. It is essentially socialistic, if anything can be so regarded, and yet the mass of the socialists oppose it because it is not adult suffrage, a question which has not been raised in England since the time of the chartists.

ONE-MAN RELIGIONS.

These socialists can only be regarded as praying for a change which will be no change. None of the cherished institutions must be altered. In fact, they are as absurd, childish, and unpractical as they well can be. Many of the religious sects which have sprung up from time to time are just as absurd and childish. As a rule, these are one man movements, and therefore only partially represent the spirit of the race. We also find one-man religions, which are

regarded as outside the Christian pale, such as Swedenborgianism, Positivism, Mormonism, etc. These have remained sects, and therefore only add to the general confusion in religious matters. St. Paul was largely responsible for the original Christianity, but he did not formulate the whole religion, which grew up very slowly and gradually, so that the spirit of the Melanchroi had time to work into it; but for an example of a one-man religion which has become a positive religion I may cite M'ohammedanism. It grew up within the life of its founder, and has scarcely altered since. We do not desire that the religion of our race should be of this character. A religion which is calculated to bring out the best efforts of the race and to suppress or modify the defects or evil qualities of that race must have time for expansion. From the time when St. Paul or his immediate successors began to preach Christianity to the final formulation of its doctrines in the eleventh century, the whole mental strength of the race was devoted to this great purpose for something like a thousand years. As far as investigation shows, the religion first began to take form about a century after the supposed date of the death of Jesus as fixed at the first Council at Nicæa. "It was not till the Council of Nicæa that Christendom acquiesced in the Paschal Cycle."¹ The belief that Jesus had any connection whatever with the founding of the Christian Church therefore rests purely on assumption, which cannot be substantiated by historical research.

¹ *History of Latin Christianity*, Dean Milman, ch. i. p. 44.

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GOD'S REVELATIONS.

We have seen the first stages in the break-up of this great religion into contending sects each denouncing the others. The feudal system, founded under its influence, is in its last stage of decay. The centralisation of the Church is giving place to the widest decentralisation of democracy. The rise of municipal government, the gradual distribution of accumulated wealth by means of death duties and other special means has begun, and there is no going back. When a movement forward is made before the public mind is sufficiently educated to understand it, there is a reaction of course, but it is merely the swing of the pendulum, and the movement gains impetus for a further advance in the interval. The change from the king, the priest, and the privileged class as custodians of the public wealth to a representative body has already begun without the notice it has deserved, and the lesson we learn from the history of other races is that this process will continue until there is a complete change in the political, social, ethical, and economic system. Only when these have been brought into conformity with the spirit of the race which is gradually evolving its religion will there be a cessation of agitation. The older races have passed through this crisis unconsciously impelled by the laws which govern mankind. Their histories record these movements, which have generally been attributed to revelations from God. They do not appear to have realised that they are simply due to

the growth of a race. And if God spoke to the older races He is speaking to us now in precisely the same manner, while our increased knowledge enables us to realise that the manner of speaking is not that of man. God has never spoken to man either in the form of a man or through the agency of a spirit, an angel, or messenger, in that or any other form, but through the lips of ordinary men, who have sometimes attained to a knowledge superior to that of the schools in some manner for which they cannot account.

IS MAN A FREE AGENT?

This suggests the question, Is man a free agent or a mere automaton? Science teaches us that matter is wholly controlled by the laws of nature. Astronomy enables us to give the exact date to a second when eclipses, occultations, and other phenomena have taken place thousands of years ago, and this power has enabled us to fix the dates of events recorded in the Bible, and in ancient Assyrian, Babylonian, and Egyptian inscriptions, many thousands of years before the occurrence of the events recorded in the Bible. And depending on the continuity of the laws, we can and do predict the exact time when eclipses will occur thousands of years hence. Our knowledge of the strength, durability, elasticity, and other characteristics of materials, enables us to carry out vast engineering works and to calculate how long they will last and how much they will cost per annum to keep in going order. We know exactly the power

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evolved to restore order and admit of progress being resumed. But in all these cases man's power of opposition to the laws of God was never so great as it is now that his science has given him a knowledge of the natural forces and a capacity for using them unprecedented in former ages. And he is using this knowledge not for the purpose of purifying himself from evil, but to increase sin and sorrow in a way which none of the older races had the power to do. He is multiplying the unfit ; forcing his women to live unnatural, unholy lives ; murdering the unborn, so that the infanticide common among some of the older races pales into insignificance when compared with the wholesale slaughter of the innocents of the present day ; using the public wealth for the purposes of demoralisation and wickedness ; showing honour to the vile and arrogant impostors who have inherited or usurped the power of governing, and who pose as authorities on matters of which they are totally ignorant ; and generally doing those things which he ought not to have done and leaving undone those things which he ought to have done, so that there is no health in him ; and then he appeals to his Heavenly Father to strengthen him and enable him to go on in his sin of monopolising the public wealth, and using it for his own glory and childish delight. " O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh." ¹

¹ Matt. xii. 34.

THE WOMAN'S ERA.

"Man has been governing the world for ages," said a woman at a meeting of the Women's Social and Political Union recently, "and we see in the horrors around us how he has fulfilled his task. It is quite time that woman should try her hand at government, and endeavour to cure the evils which the rule of man has produced." And no doubt one of the first duties which woman will set herself to discharge will be the abolition of the marriage and property laws which press so hardly on woman, and compel her to sin against the laws of her God. Is it because the evils which have arisen through the caste-creating laws of the Romans are more directly demoralising to the women than they are to the men of our race that the women have been impelled by the influence of the laws of nature to rise at this time as they have done, or is it a spontaneous action on the part of the women themselves? In other words, are we free agents or are we not even in such a crisis as the present one? It is vain to turn to the legal fraternity for an answer. These men know nothing of the natural laws, and are only concerned in upholding the Roman law because it is to their interest to do so. The clergy are just as ignorant, and fight for their own interests as determinedly as the lawyers. The scientific men are more concerned with the physical action of the laws than with their influence on mental evolution, and the historians have some pet theory or political opinion to maintain, and are too busy to seek out the

truth. If we read the newspapers and periodicals carefully we shall find much evidence in support of what I have said in this and my other books. Shrewd remarks bearing on the subject appear from time to time in the Conservative and Liberal press, but they are isolated passages, and are read and forgotten. In many cases perhaps the writer did not know how nearly he came to the truth. But there have been many indications of a belief that a great change is taking place gradually, and that a new era is about to commence. The beginning of the evolution of a new advance in religious thought has marked the commencement of a new era in the past, and each of the great world religions has had an era of its own. The Christian era is drawing to a close, and soon another era will begin. In fact, whenever a man accepts the new theory of the Creation as the basis of his belief, he steps out of the old era into the new one. When a sufficient majority of the community to influence legislation do this, the new era will have begun, and as woman is for the first time in history taking a leading part in the movement, and will have to be the deciding factor as to questions upon which she is far more capable of forming an opinion than man, it is quite possible that when the time comes we shall write, instead of in "the Year of the Lord," "the Year of the Woman." Man's dominion, which has lasted from the dawn of history to the present time, appears to be passing away. He has hitherto built up religions to glorify himself, and has only admitted woman to an inferior place in his scheme.

May woman give the world a more elevated religion than any of those formulated by man and lay the foundation of a permanent era of peace and progress? "It is only a morality based upon Religion which can take cognisance of duties towards God as a branch of ethics."¹ And the world will roll on in its course in the new era precisely the same as it did in the old. There will be no change in human nature, and men and women will grow from babies to old age, and will love and play and amuse themselves as they do now. The revolution may appear a tremendous one to the timid among us who witness it, but those who follow us will probably look back and wonder what all the fuss was about. And if the evil conditions should, as we hope they will, be changed for the better, the troubles of our time will not have been met and passed through in vain. And we know that changes in religion have in the past led to a fuller enjoyment of life, to the dying out of old superstitions and the advancement of civilisation; and with our science, superior as it undoubtedly is to that of all ancient philosophies, we may take it for granted that this will be the case in this instance. We are sowing that others may reap. Let us endeavour to make the crop as sound and as enjoyable as our science enables us to. A race must believe in the science it evolves. It is the only basis of truth which we can recognise.

¹ *Judaism as Creed and Life*, Rev. Morris Joseph, p. 328.

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